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THE
English Grammar :
OR, AN
E S S A Y
ON THE
A R T
OF
GRAMMAR,
Applied to and Exemplified in the
ENGLISH TONGUE.

By MICHAEL MAITTAIRE.

K.

L O N D O N :

Printed by W. B. for H. Clements at the Half-
Moon in St. Paul's Church-Yard. 1712.

J. McCarty
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T H E
P R E F A C E.

I Shall not here detain my Reader with the commendation of this Art, which is the Key to all Learning; the necessity of which was never call'd in question but by the Ignorant; which none ever neglected, but who sometime or other paid very dear for't by betraying the want of that sound bottom either in writing or common discourse. The neglect of this Liberal Art is in a great measure owing to the wrong Methods, which are used in the teaching of it. It is now a-days the miserable Fate of Grammar to be more

Whip't than Taught ; and the children, like slaves, are bred up into the hatred of it : Many fancy, that there needs but a small stock of learning to set up a Grammarian ; and both the Esteem and Freedom of the Profession is debased : The Pedant values himself for handling best the weapon of the Beadle ; and the poor Boy is made dull, and then beaten for being so ; because the duller Master knows neither what to teach, nor how to suit himself to the several Capacities of Children, which are as different as their Features. Another hardship generally attends it, that the Youths are forced to learn, what they can't understand ; being hurried into Latin, before they are well able to read English : as if this last were so despicable, that it needed not, or so barbarous, that it could not be digested into a Grammatical Method. The Ignorance of English can never be a good foundation or ingredient towards disposing of Youth for the Learned Languages. The knowledge of it must serve as an Introduction to them ;
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else 'twill be in vain to expect they'll ever be an Improvement to that. What is not known, can't be improved; and 'tis by the help of what we know, that we learn, what we know not. Therefore if that Art became familiar to the young People of both Sexes in their own Mother Tongue, the want of the Ancient Languages, in those whose station requires them not, would not be missed; and the skill of them, where it is necessary, might be much sooner attained. But yet i am not able to find any tolerable reason, why even any station or sex should be excluded from the benefit of the Languages. The greatest part of the English Words, which are frequent in our Mouths, are not to be understood without them; which gives an unavoidable occasion to so many blunders: and besides there are very few Professions or Trades, where some Terms of Art are not borrowed from some of those Languages. As for that tender Sex, which to set off we take so much care and use such variety of breeding,

some for the feet, some for the hands, others for the voice; what shall i call it; cruelty or ignorance, to debar them from the accomplishments of Speech and Understanding; as if that Sex was (as certainly we by experience find it is not) weak and defective in its Head and Brains. Among the many Objections made against that sort of Learning, which i here recommend; this is a very common one: that there is not much necessity to learn what one is not to live by, and that time must be bestowed upon things absolutely needful. But besides the answer which i can truly make, and (were it not evident of it self) could easily prove, that the Art of Speaking is absolutely needful to all Persons; I shall add, that if children did learn nothing, but what they must get their livelyhood by, their life hereafter would prove very uncomfortable, whatever their livelyhood might be. Again, there is an age, when 'tis very hard to guess, what business the child's genius will turn to; and therefore he is then to be furnish'd with what is like
to

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to be serviceable to him in any. Want of Time is a very indifferent excuse; where the very spring of life and the most docil part of children's Age is by the negligence of parents lost, merely because through a fond and foolish indulgence they imagine the child too young to be taught to any purpose or without endangering the tenderness of his health. But these men don't consider, that the Institution of a child is always (if he is in the hands of a skilful Master) proportioned to his ability; that it riseth according to his strength, and so keeps an even pace with nature, gaining ground by degrees, as that gives leave and opportunity; for Art is to help and perfect Nature, not to force it. I proceed now to give some account of my following attempt upon Grammar; wherein I exemplify in English the Rules and Terms of that Art, and draw a Parallel between that Language and the Learned ones; to the end that the English may be an Introduction to them, if the young Beginner is designed for them; and, if he is

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not to go beyond his own, that in it he may be able to know as much as he needs to spell and read distinctly, and to express his thoughts by writing and speaking truly and sensibly upon any subject whatsoever.

I found it very difficult in many places, and in some above my capacity, to give a just Idea of Things in the Definition of knotty and dry Grammatical Terms; for i have bound my self all along through this Institution to deliver every thing according to the Method of Definition and Division; in both which i have (as far as i was able, and the nature of the Subject would admit) consulted brevity; calling in often the help not only of Logick but even of Metaphysick to discuss these minute Principles of Speech.

What assistance i have received from Learned Mens writings on this matter, whether Ancient or Modern, I have in several places acknowledged, as often as there is occasion.

The Dependence, which the English has in the Derivation of Words upon
Greek

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Greek and Latin, made it necessary for me to intermix many things relating to those two Languages, and even to Hebrew; wherefore I have inserted in the beginning an Hebrew and Greek Alphabet, and towards the end (p. 244.) a Saxon one, from which Tongue the English drew its Original.

Many things, which are above the understanding of the young Beginner, and often belonging more properly to the other Languages, but however brought in for the illustration of the English, are printed in a smaller Character.

I must also acquaint the Reader, that this English Grammar is not by me intended to be taught at once going over; but with a due regard had to the Age and Natural Parts of the Learner: at the first time, the General and easy Rules only, which belong to the Regular Use of English Speech, are to be chosen out and thoroughly understood; at the next time, the Particular Exceptions and Irregularities; at the third, whatever in this English Grammar is brought in as
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having a necessary dependence on the other Languages; Fourthly, The Treatise of the Figures, and whatever else is inserted as a farther Illustration of the Tongue, Reason and Extent of the Art, several Judgments and Opinions of Authors and Grammarians, together with the comparing of the several Languages together; Lastly, the Practical Part of Grammar, which is, Exercise or Composition: For i know nothing to hinder but that all the Varieties of Exercises and Compositions might be performed in English, even before the Learner attempts any thing in the other Languages.

I own this Grammar is swelled to a much larger bulk than what at first i designed or expected it should; but my reason for it was this: because, since an English Youth is by Nature acquainted with English, and whatever can be made to refer to it must needs seem easier and more familiar to him, who is already master of the Use of that Language, it was best to crowd as much of the Grammar as i could into it: that afterwards,
when

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when he came to other Languages, which he is entirely a stranger to, he might be encouraged, finding most of his work done to his hand; for the more he has learned in that, which he understood before, the less he has to learn in those, which he understands not yet.

No subject is more unpleasant to write upon than one's own work; and therefore having premised, what i thought necessary for the information of the Reader, i shall now leave it to his mercy and candid judgment; for i am so loth to be tedious, that i will omit here many Apologies which i might make, and very justly ought to be made in the behalf of this Performance, and my venturing to handle an English Grammar after a new Method; of which a short view will be presented to the Reader in the following Contents.

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I N S E R T I O N S.

Pag. 21. Next to -reader, lin. 23. The Dialysis (") is expressed
 by two points over a vowel, and resolves the Diphthong, by sepa-
 rating one Vowel from the other; as *Caius Caius*, *Ptolemais*.
 Pag. 86. Next to -spilt, lin. 15. It sometimes adds -n (instead of -d
 p. 71.); as to take taken, slay slain, know known.

The Reader is desired to forgive these and all other inadvertencies,
 which i take upon my self, entirely discharging the ingenious
 Printer; to whose care and judgment i must in justice own my self
 particularly obliged.



T H E

English GRAMMAR.



GRAMMAR is an Art, which teacheth the way of writing and speaking truly and properly.

There are four parts of Grammar.

The first, ORTHOEPEY or Orthography, teacheth Letters; how to speak or write them properly and plainly.

The second, PROSODY, teacheth Syllables; how to put a due Accent and pronunciation upon them.

The third, ETYMOLOGY, teacheth Words; how to give a true account of them.

The fourth, SYNTAX, teacheth Sentences; how to order them together.

A LETTER is the first principle and least thing, that a Word is made of.

A SYLLABLE is the comprehension of a full and distinct sound in a Word.

A WORD is the sign of a thought; and part of a Sentence or Speech.

B

A SEN-

A SENTENCE is Words put together to speak clearly and fully the sense conceived in the mind.

Letters make Syllables; Syllables, Words; Words, Sentences.

One Letter, or one Syllable alone may make one Word; as *i*. And one Word (even one Letter sometimes) one Sentence; yet not without some other Word understood; as *go*, in Latin *i*; that is, *go thou, i tu*.

ORTHOEPY, or the Doctrine of LETTERS.

IN Letters four things chiefly must be taught; their Name, Number, Figure, and Pronunciation.

Letters are also called Elements of human speech: Letters, when delineated, drawn or figur'd by the Pen; Elements, when pronounced or utter'd by the Mouth: For as mixt Bodies are made of Elements; so Words, of Letters.

Element is a Geometrical term; and as Letters in Algebra are subservient to Geometry, so the parts of Grammar seem to bear some proportion to it: For the Letters are as Points; Syllables, as Lines; Words, as Schemes; Sentences, as Axioms. Letters may be compared to Points; because as a Point is the first and least thing in Geometry, so is a Letter in Grammar. But if their Figure is considered, they resemble Lines; and both their Greek (*γεγραμματα*) and Latin (*Litera linea lineatura*) names import as much: Yet their Hebrew name (*אוֹתיות*) is the same with that, whereby the Greeks (*σημείον*) express a Mathematical Point.

The Letters are in Number, properly but twenty three; for *b* is no letter.

In Figure or shape, they are either Great, named Capitals; or Small.

In Pronunciation, they are either Vowels, or Consonants.

A, B, C,

A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S,
a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s,
T, U, W, X, Y, Z.
t, u, w, x, y, z.

The Character or Figure, as well as the Order of Latin and English letters is the same: Except that the Latins have no *w*; nor *k* properly, instead of which they use *c*, as *the Kalends*, or *Calends*, *the first day of the Month*; the *y* and *z* are originally Greek, and chiefly found in words deriv'd from that language, as *syllable*, *zeal*.

The shape of these letters, especially of the Capitals, is in most the same with that of the Greek ones; though the order differs, as it does also in several other languages.

The foregoing Alphabet may be compared with the Greek one, which therefore is added here.

Figure.	Name.	Power.
A α	ἄλφα	a.
B β	βῆτα	b.
Γ γ	γάμμα	g.
Δ δ	δέλτα	d.
E ε	ἑψιλόν	ë or e short.
Z ζ	ζῆτα	z.
H η	ἦτα	ē or e long.
Θ θ	θῆτα	th.
I ι	ιώτα	i.
K κ	κάππα	c, or k.
Λ λ	λάμβδα	l.
M μ	μῦ	m.
N ν	νῦ	n.
Ξ ξ	ξῖ	x.
O ο	ὀμικρόν	ö or o short.
Π π	πί	p.
Ρ ρ	ῥῶ	r.
		B 2

Σ σ,

Σ	σ, s in the end.	σίγμα	s.
Τ	τ	ταυ	t.
Υ	υ	ύψιλον	y.
Φ	φ	φι	ph.
Χ	χ	χι	ch.
Ψ	ψ	ψι	ps.
Ω	ω	ώμειγα	ō or o long.

The Hebrew letters were the first: Thence the *Cananeans* or *Phœnicians* had theirs: Then *Cadmus* the *Phœnician* brought sixteen letters from his country into *Greece*; to which *Palamedes* added four, θ, ξ, φ, χ; and *Simonides* four more, ζ, η, ψ, ω. *Evander* and his Mother *Nicostrata*, call'd *Carmēnta*, from her delivering Oracles in verse, carried letters into *Italy* among the *Latins*. The Latin and Modern languages sprung from it have no other names for their letters, but the beginnings of the names of the Greek ones; as *ἄλφα a*, *βῆτα b be*, &c. They have no distinction between the short and long *e*, *o*; nor any character for ψ, nor for the Asperate or harsh χ, θ: But the ancient Saxons had one for θ, Ð þ, kept still, though corrupted, in the modern abbreviations of some words beginning with *th*; as *th*, *th*, *th*, for *the*, *that*, *then*.

Since the Greek letters have borrowed their names from the Hebrew ones, the Hebrew Alphabet is here added, that the young Beginner may want nothing to teach him the pedigree of letters.

Figure	Name.	Power.
א	Aleph	[']
ב	Beth	b, bh.
ג	Gimel	g, gh.
ד	Daleth	d, dh.
ה	He	h.
ו	Vau	v.

Zain

Final	א	Zain	z.
	ב	Cheth	ch.
	ג	Teth	t.
	ד	Iod	i.
	ה	Caph	c, ch.
	ו	Lamed	l.
	ז	Mem	m.
	ח	Nun	n.
	ט	Samech	f.
	י	Gnain	gn.
	כ	Pe	p, ph.
	ל	Tfadi	tf.
	מ	Koph	k.
	נ	Resh	r.
	ס	Shin, fin.	sh, f.
	ע	Tau	t, th.

The Hebrew and most of the Oriental languages read from the right to the left; the Greek and Western ones from the left to the right.

The Hebrew Vowels are but Points, which being placed under those Consonants above-mentioned, make distinct Syllables.

Thence I draw a reason for saying, that Letters bear some proportion to Points, Syllables to Lines; for as, in Mathematicks, no Line can consist without Points, so, in Grammar, no Syllable without Vowel. Therefore, among the Hebrews, the Vowels (which are the principal Letters, because they have a sound of themselves, and no Consonant has any without them) are, and are called, Points; and with the Consonants make Syllables, which resemble Lines terminated with Points. I do not pretend to raise an exact and adequate proportion between Points and Letters, Syllables and Lines, Words and Schemes; because in some languages one Letter may be one Syllable, or one Word; but one Point can never be a Line, much less a Scheme; yet in Hebrew it holds good, where no Syllable can be without two Letters, that is, its Consonant and its Point or Points; no Word without at least two Consonants: and where the Points are not written, still they are understood.

The Hebrew and the Oriental or Eastern Alphabets have no such distinction of Capitals, as the Greek, Latin, and Modern ones.

The use of those Capitals is twofold; to distinguish, and to number.

First, they distinguish the beginning of Sentences, Verses, Proper Names; and Emphatick Words, which bear a greater Emphasis or signification than the rest.

One or more Capitals, which begin the Proper Name, may stand for the whole Name; as *A.* for *Aulus*, *SEX.* for *Sextus*.

Secondly, Some of the Capitals signifie Numbers: *I* one, *V* five, *X* ten, *L* fifty, *C* hundred, *D* five hundred, *M* thousand. Two or more of these proportionably increase the number, as *II* two, *VI* six, *XV* fifteen, *XXX* thirty.

The lesser of two deducts its own numeral value from the greater, which followeth; as *IV* four, *IX* nine, *XL* forty.

The reason of these Numeral letters is variously reported. Some derive it from the first way of counting by the fingers; as *I* is one finger lifted up strait, *V* comprehends the whole hand, the middle fingers being clos'd, and the less finger and thumb stretched out. Others bring the reason from the numeral whole words, which begin with these letters. *I* from the Greek *ἓν* one. *V* the first Vowel or sound in *quinque* five. *C* from *centum* hundred. *M* from *mille* thousand. *X* two *V*'s join'd at the Angle or Point. *L* half the old Saxon *Ľ* *C*: and *D* half the old Saxon *ƿ* *M*. And so the Greeks in their numeral capital letters; *I* one, *Π* five from *πέντε*, *Δ* ten from *δέκα*, *Η* hundred from *ἑκατὸν*, *Χ* thousand from *χίλιοι*, *Μ* ten thousands from *μύριοι*.

The Pronunciation, Power or Value of letters, is by the Hebrew Grammarians called Motion; and their Silence, Rest. Hence a letter, which is not pronounced, is termed Quiescent, or Resting; and that, which is, Moveable.

The letters, which can be pronounced alone and singly by themselves, are Vowels: Those, which cannot

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not be clearly pronounced but with the help of a Vowel, are Consonants.

The Vowels are five, *a, e, i, o, u*.

Some of them are sometimes quiescent in the end or middle of a Word; as *e* in *chastise, chastisement*; *i* in *evil*; *o* in *reckon, reckoning*: *u* after *g* in some words, whether merely English, as *guile, rogue, rogues*; or derived from another language, as *dialogue, collogue*.

Some sound, as if they were transposed; as *fire*.

When more vowels than one meet in one syllable, that, which goes first, is called Prepositive; and that, which follows it, Subjunctive: The true Prepositives are *a, e, o*, the Subjunctives *i, u*: Yet these Prepositives do not always go first; nor the Subjunctives, last; as it will be farther shewn in the Doctrine of Syllables concerning Diphthongs.

The Consonants are eighteen; *b, c, d, f, g, k, l, m, n, p, q, r, s, t, w, x, y, z*. *h* is not properly a Letter; and its use will be taught among those marks, which belong to Syllables.

As the Consonants cannot sound alone, so no name can be given them, but by joining them to some Vowel; as *b, be*: which Vowel loseth its sound, and giveth room to another letter, in the making of a Syllable; as *bad, blab*.

The Vowels, which help to give names to the consonants, are *a, e, u*: *e* oftneft: once *a*; *k, ka*; once *u*; *q, qu*; which *u* is always exprest and pronounced, let whatever other vowel follow, as *qualm, quell, quill, quoth*.

These Auxiliary Vowels in the names of most consonants go after the consonants; as *be, ce, de, &c.* and in some go before, as *ef, el, ex, &c.*

One Letter taketh its name from its figure; *w* or *u* is two *u*'s joined together, and is called *double u*.

V is named, as if it was *vy*; but in French *y-Grec* from its Original.

Z, *zed*; because in Greek that letter implies in it, and is often resolved into, *sd*; and by the *Italians* it is pronounced sometimes softer like *ds*; sometimes harder like *ts*: as commonly before *i*: e. g. *zeffiro* like *dseffiro*, *giudizio* like *giuditio*.

Several Consonants are sometimes wholly quiescent, or less pronounced in the end, middle, and beginning of many words: as,

b after *m*; as *dumb*, *lamb*.

c before *k*; as *acknowledge*, *quick*.

g and *k* before *n*; as *gnat*, *knife*, *knot*: in which sort of words if the *k* sounds at all, it is somewhat like a *t*.

l; as *half*, *halves*, *qualm*.

w before *r*; as *write*, *wrong*, *wrought* (from *work*), *bewray*.

It is very usual in words derived from Latin or Greek to omit or lessen the sound of the original letters: as,

b in *doubt*, from *dubito*.

g in *sign*, from *signum*: but *g* is pronounced in *signify*.

gb in *daughter*, from *θυγάτηρ*.

k in *know*, *knee*, from *γνώω*, *γόνυ*.

l in *alms*, *almond*, from *ἐλεημοσύνη*, *ἀμυγδαλή*.

p in *psalm*, from *ψαλμός*.

s in *island*, from *insula*.

rb in *rhythme*, from *ῥυθμός*.

The Consonants are pronounced by several Organs or instruments of speech.

The Labials by the Lips; *b*, *f*, *m*, *p*, *w*.

The Dentals by the Teeth; *c*, *r*, *s*, *x*, *z*: which are also call'd Sibilant or hissing; *r* is termed Canine, dogged, or barking.

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The Linguals by the Tongue; *d, l, n, r.*

The Palatins by the Palate or roof of the mouth;
as *g, k, q, y.*

In the formation of some, two Organs seem to concur; as the Tongue and Palate in *g*: and in all the Linguals: The Lip and Teeth in *f*.

Of these Consonants, nine are Mutes or dumb, which of themselves have no sound at all, unless communicated to them by their vowel: *b, c, d, f, g, k, p, q, r.* They all place the vowel after them, as, *be, ce, &c.* except *f, ef*; which yet must be ranked among the Mutes as well as *p*, since *f* is *pb*.

Three of the Mutes sound Thin or slender; *c, p, r*: three Asperate or harsh; *f, k, q*: three Mean or between both; *b, d, g.*

Some of these are Antistoich, answering to and put for one another, in the deriving, making, and forming of words; *b, p, f*; *c, g, k, q*; *d, r*: as *brother* from *frater*, *father* from *pater*, *double* from *duplus*, *fig* from *ficus*, *knave* from *gnavus*, *collogue* from *colloquor*, *vanquish* from *vinco*, *two* from *duo*; *spend, spent*; *teach, taught*; *seek, sought*.

Seven are Semi-vowels or half-vowels, which of themselves have some sound, though obscure and imperfect; *l, m, n, r, s, x, z.* They all, except *z*, place the vowel before them; as *el, em, &c.*

Four of the Semi-vowels are Liquids, *l, m, n, r*: whose sound melts, and softly glides after the Mutes; as *blind, brim, clay, cry, dry, fly, fresh, glass, grass, plow, pride, Tlepolemus, tree*; *Cnidus, gnaw, knot*; *Tmolus*. *m* and *n* together; as *Mnemon*.

The Liquids are also call'd Immutable or unchangeable; because they are seldom changed, and not so frequently as the Mutes.

Two of the Semi-vowels are Double, *x, z*: which have the power of two consonants; *x*, of *cs* or *gs*; *z*, of *ds* or *ds*. S is

S is a mere Semi-vowel, and can sound not only before most of the Mutes and Liquids; but also before both a Mute and a Liquid: as *scarf, skill, span, square, staff; slack, small, snail; scratch, spread, strike.*

Two *s*'s in the end before *y* hiss thick; as *God bless you.*

As *q* always, so *g* and *f* sometimes take *u* between themselves and the following vowel, in words mostly derived from Latin; as *language, languish, persuade, desuetude.*

Some Letters change their natural and proper sound: others have different sounds.

The Vowel *e* in few sounds like *o*;

o in *women*, like *e*;

u in *busy*, like *i*.

The Consonant *t* before *i* and another vowel sounds like *s* thick; as *morion*: except where *f* goes before *t*; as *question*.

In Greek, *γ* before *γ, κ, ξ, χ* is pronounced like *v*; as *ἄγγελος angelus angel, ἄγκυρα anchora anchor*; (better without *b*, *ancora, ancor*) *λύγξ lynx lynx, μελαγχολία melancholia melancholy.*

The Consonants *c, g, f* are pronounced softer or harsher, thinner or thicker.

C before *e, i* or *y* sounds softer like *f*; otherwise, harsher like *k*: as *cell, city, cypress; call, cock, cut.* Therefore *sc* sounds like *f* in some words, most of Latin or Greek original, before *i* or *y*; as *scion, science, scepter, Scythia*: like *sk* in others, whether English, or derived; as *scald, scab, scold, scope, scuffle, scurrilous*: But in Greek words, before *e η*, like *f*; before *e ε*, like *sk*; as *scene, scepter, σκηνή, σκῆπτρον; skeleton, sceptick, σκελετός, σκεπτικός.*

G before *e* or *i* is soft and lingual, as if a *d* went before; in words of Latin or Greek original; as *gemini,*

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gemm, gender, giant; before *i* in a few English; as *gin, gibbet*: but else harsh; as *gall, get, girl, go, gulf, gum*.

Before *i* and another vowel; *f* hisseth thicker; *fr, fc* and *c* thicker still: as *division, passion, conscience, sociable*; in which words the two vowels sound like one syllable: Otherwise, where the vowels make two plain syllables, the consonants keep their natural proper sound; as *society*; as always in the beginning of a word, as *Sion, science*.

The Letters *w* and *y* are Consonants in the beginning of a syllable; as *ware, beware, year, beyond*: else Vowels; and then *w* is pronounced like *u*, *y* like *i* or *ie* final; as *vow, by, thy, mercy, byass*. *T* in Greek words is always a Vowel; as *hymn, cypress*. *W* beginning a syllable, in some words, supplieth the room of *gu*; as *ward* for *guard*, *war* from the French *guerre*.

Two Letters vary in their Power and Figure; being sometimes Vowels, and written *i, u*: But in the beginning of a syllable before a vowel, always Consonants, and written *j, v*; as *jest, vine*; and then *j* sounds as *g* soft; *v* somewhat softer than *f*; *j* is Lingual, *v* is Labial; and both are Mutes.

In Greek words, the *u*, which stands for *v*, before a vowel, is sometimes a Vowel, sometimes a Consonant; as *Ευεργέτης Euergetes, ευαγγελίης euangelist*: but before a consonant, it is oftner a Vowel, as *Εὐρώπη Europe*; seldom a Consonant, as *εὐνῆχ Eunuch*, written commonly *Eunuch*, pronounced *Eunuch*: And thus the Modern Greeks pronounce *ευ eu*.

A letter after a vowel is called Pure; after a consonant, Impure: as *a* and *e* in *real*.

Letters

Letters are either Radicals or Principals, which are in the Root or Chief original word; as *joy*, *man*, *get*, *spend*: or Serviles, which being added to the Radicals serve to derive or decline the word; as *joyful*, *joys*: And Vicarious, which by the change in forming a word supply the stead or place of the Principals; as *men*, *got*, *spent*.

Letters are abbreviated or shortned to take up less room; as a Line over a letter instead of *m* or *n*; *f^o*, *m^a*.

PROSODY, or the Doctrine of SYLLABLES.

A Syllable comprehends one or more Vowels, either alone, or joined with one or more Consonants; as *i*, *ay*, *eye*; *in*, *inn*; *bay*, *bait*; *view*, *views*.

One simple syllable is hardly above seven letters; as *strength*: except when more syllables are contracted into one; as *strengthened*, pronounced as one syllable *strengt'n'd*; of which Contraction afterwards.

Every syllable taketh its sound chiefly from the vowel; and therefore a syllable containing but one vowel hath but one single sound, and is called Monophthong; as *man*. A syllable containing more vowels than one, hath one mixt sound: and is called Diphthong, if two vowels meet together in the syllable; Triphthong, if three.

The Diphthongs are named Proper, when the Prepositive vowel goes (as it ought properly to do) before the Subjunctive; and these therefore can be no more than six, for *w* and *y* vowels sound alike with *u* and *i*; *ai* or *ay*, *au* or *aw*, *ei* or *ey*, *eu* or *ew*, *oi* or *oy*, *ou* or *ow*: as *gain* *gay*, *daunt* *dawn*, *beir* *key*, *feud* *few*, *coin* *coy*, *bound* *bow*.

All

All other Diphthongs are Improper, and of divers sorts. For they consist either of two Prepositives, which are different; as *meat*, *jeopardy*, *load*: or the same; as *keep*, *tool*, *Isaac*.

Or of two Subjunctives; as *build*, *twins*.

Or of a Subjunctive going before a Prepositive, contrary to what their names properly signify; as *priest*, *dwarf*, *dwelt*, *two*.

The Proper Diphthongs keep a better and clearer, though mixt, sound of each vowel, than the Improper, which seem rather to abuse than to give the true sound of the vowels. For they either express the sound of one vowel only, and allow very little to the other; as *people*, *fruit*, *build*: or they give an ill and quite different sound; as *gaol*, pronounced and spelt also *jail*.

Among the Improper Diphthongs may be reckoned the *æ* and *œ* in Latin and Greek words, used for the original Proper ones *αι*, *οι*, but pronounced in Latin and English like *e*; as *enigmatical* from *αἰνιγμα*, *Oedipus* *Οιδίπυς*: and sometimes, *æ* especially, written in English by an *e*; as *aqualis equal*, *Αἴγυπτος Ægyptus Egypt*.

Therefore *c* going before *æ* or *œ* sounds as before an *e*; as *Cæsar*, *Cæloſyria*.

Most words having *œ* are originally Greek; but many of those, which have *æ*, are purely Latin: as *præscribo prescribe*, *emulatio emulation*.

The Triphthongs are fewer than the Diphthongs; such as in these Words, *beauty*, *righteous*, *twain*, *buoy*.

The vowel *u* after *q*, *g* or *s* hath the nature of a liquid, and so slides away in the pronunciation, as not to be allow'd by Grammarians to come into the composition of Diphthongs or Triphthongs; as *quit*,
quail,

quail, queen, quoit, languish, persuade; and by the same reason the vowel *w* after *s*; as *swell, swear, sweet*.

The *u* after *q* and *g* in Latin words cannot help to make Diphthongs, because some syllables are never the longer for it, though it is the nature of a Diphthong to lengthen the syllable; as *quies quiet, lingua language*. But whether it makes Diphthongs and Triphthongs or no, it is certain it adds some sound to the syllables, which they could not have without it; and let that sound slide never so fast, and melt never so much, still it is some sound. The case indeed is not the same, where the sound of the *u* is wholly lost; as in these words, *guile, guilt, guide*; and in the French words having *qu*, as *question* pronounced like *kestion*. Then indeed the sound of the *u* being gone, there is no sound left but the simple one of the following vowel: and where the sound is but one without any mixture, there can be no Diphthong, whose name and nature implies and requires a mixture of two.

Therefore *e* quiescent and mute will hardly make a Diphthong or Triphthong, as *true, foe, eye*.

It is observed, that some Countries Dialect or particular way of speaking utters the vowels of some Diphthongs very broad and distinct, almost as if the Diphthong was two Syllables; as *me-at, lo-ad*.

The Spelling is a right distinguishing of Syllables.

Every syllable for the most part endeth in a vowel; unless two consonants follow, whereof the former is a liquid, a double, or the same as the latter; the last syllable endeth, as it happens: as *a-bout, ai-ry, beau-ty, ar-my, sex-ton, al-ly*.

No quiescent vowel maketh a syllable; as *face* not *fa-ce*, *reckon* not *rec-kon*.

Syllables are spelt according to the Derivation, Composition, and Pronunciation of the word, whether it

it be English or derived from another language; as *house-hold, king-dom, there-fore, dis-a-gree, dis-bo-nest, gras-hop-per, di-stin-guish, di-phthong, re-al, realm, create, crea-ture, is-land, a-wry, be-wray.*

The same consonants only, which can begin the first syllable of a word, can also begin any other; as *bdellium A-bdias, Ctesiphon be-Eick, Cnidus technical, gnat si-gnet, Mnemosyne o-mni-scient, psalm Hy-psipyle, Ptolomy a-priest, phthibick Ne-phrbali, sci-ence di-sciple, sky ba-sket, stone, a-stonish, spite re-spite, squint pa-squil, store pa-stor, Tlepolemus A-tlas, Tmolus A-tmosphere.*

The letters of one syllable, when there is no room for the whole, must not be separated, by writing some in the end of one line, and the rest in the beginning of the next.

There belong to syllables several Notes or marks of Pronunciation: Spirit, Time, Accent, Apostrophus, Hyphen, Dyalysis.

The Spirit or breathing is twofold, either Soft and small, or Harsh and thick; the last is expressed by *h*; the first is never expressed, but always supposed to be, where the other is not: as *ear, bear, art, hart.*

The Greeks express the soft spirit thus ('); the harsh thus ('), or anciently by *H*, whence the Latin and the Modern languages have borrowed their *h*; as *ἀήρ aer air, ὥρα hora hour, ἑκατόν ἑκατόν hundred*, but in Latin *centum*.

The Initial or first vowel of every Greek word has the mark of a Spirit: the ancient Greeks were wont to give the mark of a Spirit to the middle syllables also; and so do the Latins and English: as *αἵρεσις hereo αἵρεσις herefis heresy, ἀδhereo adhere.*

The Aspiration *b* is to be consider'd with respect to its place, and the letter, which it affects, in the syllable.

Its place may be in the Beginning, Middle, and End of a syllable or word; as *ba*, *eight*, *ab*, *behalf*. Sometimes it has more places than one in the same syllable; as *high*, *beight*, *beath*.

It affects both Vowels and Consonants; going before or sometimes after the Vowels; as *bo*, *ob*; always after the Consonants: and gives them a sound either Guttural from the throat, or Sibilant.

All vowels are capable of the aspiration *b*; as *bare*, *hair*, *be*, *bead*, *bill*, *bog*, *bood*, *bunt*; and then their sound is Guttural.

As *υ* in Greek words, so *y*, in words made from Greek, is ever marked with a harsh spirit; as ὕμνος *hymnus hypocrita*, ὑμν *hymn hypocrite*.

The consonants *c*, *g*, *p*, *r*, *s*, *t*, *w*, may admit that aspiration. The Greeks initial *ρ* is never without it; as ῥητορικὴ *rheterick*, and they have a particular character for *c*, *p*, *t* asperated, *χ*, *φ*, *θ*; as Χριστός *Christ*, φιλόσοφος *philosopher*, θρόνος *throne*.

The dental *c* with *b* hisseth thick, and is labial, as if *t* went before; as *chin*. It sounds guttural in words of Greek original; as *choler*, *choir*, *chirōmancy*, *chris̄m*, *school*, *scheme*, *Archangel*; but not so, if *arch* comes before a consonant or *b*, as *Archbishop*, *Archdeacon*, *Archpriest*, *Archberetick*.

The Noun *ache* or *ake* changes the sound in its plural *aches*.

The *g* with *b* has hardly any more than a harder and somewhat guttural sound; as *ghost*. In the end of a syllable, it loses its own sound to give more room to that of the guttural aspiration; as *sigh* *sighing*: and after a diphthong in some words it has a sound mixt of a guttural and labial; as *laugh* *cough* *rough*, *laught̄er* *coughing* *roughness*.

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The labial *p* with *b* sounds like *f*; and occurs chiefly in words derived from Greek or Hebrew; as *physick*, *Euphrates*, *Ophir*.

R taketh *b* in many words derived from Greek; as *rheum*, *Rhine*, *Rhodes*, *Rhone*; yet not in all, as *Rome*. In some Greek words, according to the custom of that language, the latter of two *r*'s meeting together hath an harsh, the former a soft spirit; as *μύρρα* *myrrha myrrhe*, *Πύρρος* *Pyrrhus*.

The sibilant *s* with an *b* hisseth thicker; as *sbe*, *ash*: and sometimes without an *b*, as before *u*, *sure*.

T with *b* hisseth its labial sound through the teeth; as *this*, *throat*.

W, though placed before, yet seems to be pronounced after the *b*; as *who*, *why*.

Two asperated consonants seldom begin one syllable, and hardly but in Greek words; as *phthisick*, *diphthong*: *Melanchthon*.

In Greek words, a mute of a thin sound, deprived of its vowel, becomes harsh before a harsh vowel; as *aphorism* from *ἀπο* & *ῥησμός*.

The harsh aspiration is seldom lost; but, if it affects not the same letter or syllable, it moveth itself either forward or backward to another; as *δίγλω* *touch*, *ῥεῖα* *triumphus triumph*, *ἕτερος* *other*, *κίθαρις* *guitar*.

Two asperated syllables seldom meet in one single word; and therefore *the other* is made *i'other*, not *ib'other*. Yet they meet in *thither*.

Some consonants supply the room of the Greek spirit; *s* of the harsh; and *v* both of the harsh and soft; as *ἅλς* *sal salt*, *ἑσπερος* *vesper vespers*, *ἔσθης* *vestis vest*.

In some words the *b* is not pronounced; as *honour*, *schism*, *John*, *Thomas*: nor *gb* in others; as *high*, *highness*, *sight*, *bough*, *though*, *through*: In very few,

the original *b* is neither pronounced nor written; as *ixias sciatica* or *bip-gout*, *babilis able*. In some, *ib* is also written as well as pronounced *d*; *burtben burden*, *murtber murder*.

In a few Greek and Hebrew words, *I* consonant is both written and pronounced instead of *Hi*; as *Ἱερώνυμ* *Hierom Jerom*, *Ἱεροσόλυμα Hierusalem Jerusalem*, *Ἱερεμίας Hieremia Jeremia*; but not so in others; as *Ἱεραρχία hierarchy*, *Ἱεράπολις Hierapolis*: Likewise the same *J* consonant supplies also the place of the *i* mark'd with a soft spirit; as *Ἰησὺς Jesus*, *Ἰεριχώ Jericho*, *Ἰωάννης Johannes John*, *Ἰορδάνης Jordan*, *Ἰάσων Jason*. And in both, the *i* vowel becoming a consonant loseth its own sound; and is forced to take to it self the next vowel, to make one syllable of those letters, which before were two syllables.

It is observable that the Greek tongue has no letter to express the *j* and *v* consonants, nor such a one syllable as *ie*; and therefore it turns the *j* consonant into *i* vowel, and of one syllable makes two; as *Justus* *Ἰ-ῡ-στος*. Instead of *v*, which answers to the Hebrew consonant *Vau* and *Beth* soft, it useth *β*, as *Varro* *Βάρρων*. It dissolves in Hebrew words the one syllable *ie*, *ia*, *io*, *iu*, into two; as in *Hierusalem*, *Hi-eremia*, *I-esus*, *I-ericho*, *I-ordan*, *I-udas*, *I-obannan*. Our *y* in such syllables *ye ya yo yu* might very fitly express the power of the Hebrew consonant *Iod*, which the Greek vowel *ἰῶτα* cannot. Besides the Greeks, because they have no *j* consonant, cannot render the Latin *g* soft, but pronounce it as *g* hard, as they constantly do their *γ*; as *Niger* *Νίγερ*; so they turn the Latin *c* soft by their *k*; as *Cæsar* *Καῖσαρ*. Thence 'tis seen, how the power of letters differs in several languages; and how each language has some proper letters of its own, the sound whereof is unknown to another.

The Time, measure or quantity of a syllable is either Short, or Long. And whenever it is marked (chiefly over Latin words) the mark of the first is a crooked line upward (˘); of the other, a straight one (—): as *caŭsă*

One long syllable is equivalent to two short.

Syllables monophthongs are most commonly short; as *any*.

By Nature or reason, which requires a longer space of time to utter a mixt sound than a single one; Diphthongs and Triphthongs are long; as *air*, *beir*, *beauteous*.

By the same reason every Contraction is long, when two syllables are made one; and therefore a syllable, which of itself would be short, often becomes long before a quiescent vowel; as *bat bate*, *mad made*; because, though the *e* be mute, yet that defect is made up by an addition of time to the foregoing vowel; as if *a* and *e* made one diphthong.

By Position or place, a vowel placed before two consonants or a double one is long; as *call*, *talk*, *ax*, *azure*: because, though the vowel by its nature is short, yet its sound must last longer, by reason of the two consonants, which sound together with it.

By Use and authority a syllable, though not so by nature or position, is often pronounced long; as *fa* in *father*: and *mo* in *mother* is spoken shorter; though in Latin *pa* in *pater* is short, *ma* in *mater* long.

A syllable also is often used and pronounced short, which ought to be long by nature or position; as *ou* in *honourable* (though such words are frequently spelt by a single *o*); *i* in *quick*, *bill*, *limb*; *e* in *liberty*.

The Feet or Meters, with which Verses run and are measur'd, consist in English of two, seldom three syllables.

Two long syllables make a Spondee foot, as *husband*; a grave foot used by the ancient Heathens at their Sacrifices.

One long with two short after it maketh a Dactyl;

as *courtier* : for a Dactyl or finger consisteth of three joints, the first the longer.

There is no need here of adding more sorts of feet, since English verses, which commonly consist of five feet, are govern'd more by accent than quantity : being bounded with Rhythms, when two or three verses end alike ; or with none, when they are Blank verses.

The Accent or tone is the due tuning or pronunciation of some syllable more than the rest.

The Accents are three; the Acute or treble (´), the Grave or base (`); the Circumflex or mean, whose figure is made of the two first (^); and, in Greek, bowed down or drawn round (˘).

The English tongue hardly useth the marks of any but of the second, as frequently over *ó*, especially when some letters are left out, as *tbô* for *tbough*.

The syllables, which bear the accent, are properly but three, the last, last but one, and last but two; the grave can only affect the last; the circumflex, the last or last but one, and never unless they are long; the acute, any of three; as *abound*, *abounding*, *abundantly*.

Some English words, which have the accent upon the fourth from the end, seem rather to have two accents, one of which falls upon the last but one; as *adversary*, *apothecary*.

The quiescent vowels are not to be reckon'd, with relation to the accent, as increasing the number of syllables; for, since the accent is the pronouncing of a syllable, a syllable, which is not pronounced, can't be numbered with those, which are capable of an accent; as in the word *consequence*, the accent falls upon *con*, and is reckon'd to be upon the third; in *reckoning*, upon *reck*, the second; because *e* final in one, and *o* in the other, are quiescent.

The Apostrophus (') is a crooked line turn'd off from

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from the letter, and sheweth the want and turning away of some letters, ether vowels or consonants :

In the beginning of a word ; as 'tis or it's for *it is*, 'em for *them*.

In the middle ; as e'en e'er for *even ever*.

In the end ; as i'th' for *in the*.

Such and many more are used and found chiefly in verses.

The Hyphen (-) is a strait line interjacent or lying between and joining words together, as under one ; as *common-wealth*, *long-suffering*.

Such a mark is also used in the end of a line, to join the syllables of a word, which for want of room *cannot* be written in the same line.

Besides it is put before final and after initial pieces, or endings and beginnings of words ; as *the words*, *which end in -soever*, *are called indefinite* ; *the syllable un-* is never separated from the word, as *unkind unjust*.

A line sometimes is used to fill up the room of some letters, syllables or words, which the writer, having no mind to express at length, leaves to the guessing of the reader.

Syllables and words, as well as letters, have often their abbreviations ; as *and et & &c* ; *and the rest*, &c. &c ; *to wit*, *videlicet*, *viz.* *that is*, *id est*, *i. e.* *for example*, *verbi gratia*, *V. G.* *v. g.* if the example is but one word ; *exempli gratia*, *E. G.* *e. g.* if more than one.

These eight following Stops or marks of Rest and Distinction are to be very carefully observed by the Reader, not only for the ease of breath, but also for the better understanding of the sense. The knowledge of their names and figures is so necessary, that it can't be put off any longer : but the explanation

of their use must be reserved for the Syntax or Doctrine of Sentences, which they serve to distinguish.

A Comma ,	A point of Interrogation ?
A Semi-colon ;	A point of Admiration !
A Colon :	A Parenthesis ()
A Period .	A Parathesis []

What is farther to be taught concerning some parts of Profody, *viz.* the spirit, and accent, will be placed in the third and next part of Grammar, Etymology, under the several parts of speech, which they properly belong to.

ETYMOLOGY *or the Doctrine of* WORDS.

WORDS, in relation to what they are made of, are either Monosyllables, Dissyllables, or Polysyllables; consisting either of one, or of two, or of many or more than two syllables: as *word, vowel, consonant.*

In relation to what they are the signs of, they are all chiefly reduced to two; Nouns the signs of Things, and Verbs the signs of * Motions. So a Noun is the name of a Person or Thing, whether it be a Real Being truly existing; or an Idea, the product only of the mind or fancy: a Verb tells and declares the Motion of the thing; whether Absolutely and Substantially, as it is; or Relatively and Accidentally, as it Acteth upon, or is Acted by another.

Verb signifies in English properly a *Word*; and this part of speech is Emphatically call'd so, because it is the only Word, which gives motion and life to all the rest; without which there can be no sentence, and all other words are but like a rope of sand, without any sence at all.

* The meaning of this word shall be fully explained in the beginning of the Verb.

Then,

Then, lest the same Noun should be repeated too often, two other sorts of words are found out to supply its place; the Article, and the Pronoun.

Next, as these two supply the Noun, so the Verb also has a word, which not only often supplies its room; but is always either understood or expressed in all verbs, which signify an action done or received; as *i love, i am loving; i am loved*: and that word is call'd a Participle, partaking of the nature of both Noun and Verb; as *loving* includes the person *the lover*, the thing *the love*, and the motion or exercise *to love*.

Lastly, that all the necessary circumstances or accidents of Things and Motions, such as Quantity, Quality, Time, Place, &c. may be fully expressed, brought in, and joined together in an entire proposition and sentence; three other kinds of words are made use of, *viz.* Adverb, Preposition, Conjunction.

Thence there arise eight sorts of words or parts of speech; ARTICLE, NOUN, PRONOUN, VERB, PARTICIPLE, ADVERB, PREPOSITION, CONJUNCTION.

The three last, though of very great use, yet because most of them are *lesser* words, or less essential than the rest, go under the name of Particles, or little parts.

The five first are Declinable, and can be Declined or changed from the first state of the word: the Particles are Undeclinable, and cannot.

Words have Accidents, things happening or belonging to them.

Those Accidents are either Common to Declinable and Undeclinable; or Proper to Declinable only.

To Declinable and Undeclinable words may belong Kind, Figure, Contraction.

The Kind or Species is the nature and original of the word; which is twofold. Either Primitive, which is the first of its kind; and comes from no other; as *man*, *read*: Or Derivative, which is derived, and comes from a Primitive; as *manly*, *reader*.

The Figure or shape is the make and frame of the word; which is threefold. Simple or Uncompounded, without folding or composition, made of no more words than one; Compounded, of two; Decomposed, of more than two: as *ring*, *way*, *kind*, *man*; *ear-ring*, *high-way*, *mankind*; *high-way-man*, *life-guard-man*, *sea-faring-man*.

Particles serve to compound words; as the simple, *charged*; the compounded, *discharged*; the decomposed, *undischarged*.

Some Derivative and Compounded words are not purely English in their Kind and Figure, when their Primitive and Simple is from another language;

Either modern, as French; V. G. *beauty* from *beau* (*handsom*); *to disfranchise* from *franchise* (*freedom*).

Or ancient, as Latin, Greek: V. G. *latitude* from *lātus* (*broad*); *omnipotent* from *omnis* and *potens* (*all-mighty*), *collateral* from *con-* and *lātus* (*together with, side*): *Grammar* from *γράμμα* (*letter*, and *γράμμα* from *γράφω* *i write*), *Orthography* from *ὀρθός* (*right*) and *γράφω*; *syllable* (*συλλαβή* from *σύν* and *λαμβάνω* or *λήβω* (*together with, i take*)).

Also several Primitive and Simple words are borrowed by, and adopted into the English language from another; either Modern, as French, V. G. *aid* (*help*): or Ancient, as Latin, Greek, V. G. *brief* from *brevi* (*short*), *fire* from *πῦρ*.

The perfect knowledge of the derivation and composition of words is very necessary to the thorough understanding of the language; and will require a particular consideration in a fitter place.

The

The Derived and Compounded words generally keep the Accidents of the Primitive and Simple ; and through all the parts of Grammar, the same things belong to both.

A word also is either Simple and Uncontracted, when none of its syllables are folded or drawn together into one, but each is clearly and distinctly pronounced; as *subtility*, four Syllables; *business*, three. Or Contracted, when two (seldom, more) syllables are drawn together into, and pronounced like one; as *subtility*, three or rather two, *subtil'ty* or *subtl'ty*; *business*, two, *b'isness*.

The Contraction of syllables is twofold: either Synæresis, which taketh the syllables together, and preserves the letters; as *business*: or Crasis, which mixeth the syllables, by changing or casting away the letters; as *thorough* *through*.

The Contraction contracts the syllables also of more words than one; as *cant* for *can not*; *wont* for *will not*: and what is omitted or left out, is often signified by an Apostrophus; as *can't*; *i'll*, *be'll*, *thou'lt*, *ba'n't*, *sha'n't*, for *i will*, *be will*, *thou wilt*, *have not*, *shall not*. *i'other* for *the other*.

Some words may be pronounced both as contracted, or as uncontracted; as *lov'd* or *loved*; *strength'n'd* or *strengthened*: others always as contracted; as *spoken*, *spok'n*.

Words derived from another language, are frequently contracted, when made English; as *creatura* *creature*, *vestiary* *vestry*, *χειρουργὸς* *chirurgion* *surgeon*, *φαντασία* *phantasy* *fancy*, *κυριακὴ* *church*, *θηριακά* *treacle*.

The contracted word for the most part is more in use than the uncontracted.

To Declinable words only, belongs Declining, or bending down into divers changes; as the sense requires

quires it: as *this, these; who, whose, whom; man, men; i, me, we, us, he, him, she, her; do, did, done; loving, loved.*

Such a Declining, in Articles, Nouns, Pronouns, Participles, is call'd more properly Declension; in Verbs, Conjugation; though in truth the one and the other is nothing else but a set of changes happening to both: And the term Conjugation is a joining, coupling, or yoking a set of verbs declined after the same way; used by the ancient Greek and Latin Grammarians.

Since then the changes of things may arise from their being Single or Multiplied, from their Conditions and Sexes; therefore the Nouns, which are the names of things, and the Articles and Pronouns, which supply their place, must be declined with Number, Case and Gender.

Again, because the changes of motions spring from the Manner, how; Time, when; the Agent or Agents, whereby they move; and the several Respects of those agents one to another: therefore the Verbs, which declare the motions, must be declined with Mood, Tense, Number and Person.

Lastly, because the Participles partake of the nature of both Verbs and Nouns; they must be declined partly like Verbs, with Tense; partly like Nouns, with Number, Case, and Gender.

Now it follows, that Number is an accident common to all the declinable words: Case and Gender, to all, but the Verb: Tense, to the Verb and Participle: Mood and Person, only proper to the Verb.

Yet, though Grammarians allow no Cases to the Verb, the Persons are to the Verb, what the Cases are to the Noun, in both their numbers.

The

The Number shews, whether a thing be one or more.

The Singular signifies one, the Plural more than one.

The Dual, two, both, twins; hardly used in any other word.

The Case is the condition of a word, or the fall of it from its first state into others. The first condition and state of a word or the word it self is call'd the Right case; all the several falls aside from that are call'd Oblique cases; which are as many crooked lines declining from the strait one.

The condition of every word may be considered several ways: either in itself, as simply Named: or with relation to others, as Called upon, as Begotten and derived, as Given and communicated; as Taken away and separated at a farther distance, but brought in under the name of instrument and manner: or lastly, with reference to the terms or bounds of the motion, which, as it has always something Antecedent and foregoing to move from, so it must also have something Subsequent and following to move upon, which is the Final Cause, and end of that motion.

Thence the six Cases in each number have taken their Latin names: Nominative, Genitive, Dative, Accusative, Vocative, Ablative; of naming, begetting, giving, accusing, calling, taking away.

The Cases in English vary not the end of Nouns and Participles, and very little that of the Article and Pronouns: but they are distinguished either by the Place of the word in the sentence; or else by Signs expressed or understood before the word.

Such words, as vary their end, do it only in the Genitive, Dative, Accusative, and Ablative; but the Vocative is always like the Nominative; as *thou*, of *thee*, &c. a *thou*.

Two

Two cases are known by their place; the Nominative goes before all verbs; the Accusative, after the verbs, which signify *to do*: and if it happens or is necessary, that the cases should not always keep that order, yet the sense will easily discover, which is the one, and which is the other: E. G. *this boy i love best*; *this is the thing, that i love*; *lovest thou me*? In words, which vary their end, the Accusative is plainly known by its ending, which is different from the Nominative: E. G. *him I love best*; *this is he, whom I like best*.

Four cases are known by Signs: two of which are always expressed; Of, for the Genitive; By or With, for the Ablative: two are either expressed or understood; To or Unto, for the Dative; O, for the Vocative.

The Genitive often goes before the word, upon which it depends; and then it is expressed by *-s* at the end of the word: as *the childrens bread*, i. e. *the bread of the children, the daughters husband, its glory*. The *-s*, if it stands for *his*, may be marked by an Apostrophus; E. G. *for Christ's sake*: and sometimes *his* is spoken and written at length; E. G. *for Christ his sake*. That final *s* is often left out for Euphony or a better sound, to avoid the meeting together of many sibilants; as *the parents love*, i. e. *the love of the parents, for Jesus sake*, i. e. *for the sake of Jesus*.

The Gender signifies the kind or sex.

There are four Genders: the Masculin signifies a Male-kind, *he*; the Feminin, a Female-kind, *she*; the Common, either Male or Female, *he* or *she*; the Neuter, neither Male nor Female, neither *he* nor *she*, *it*.

By Signification, only living creatures, in English, are Masculin or Feminin; most other things are reckoned Neuter.

The

The Neuter, which the Latins and Greeks also own, is very improperly called a Gender, because by its very name it's no Gender at all; and therefore, in Hebrew, there is no such Gender as the Neuter, but it is generally supplied by the Feminin. In like manner, the French and other modern tongues have no Neuter.

Now because many things in nature have no Sex, and yet must fall, in Grammar, under the notion of some Gender; therefore not only the Latins and the Greeks, which do admit a Neuter, but also the Moderns which don't, have been forced to find out, besides the signification of the sex, another way of distinguishing the Genders, which is the Termination of the Nominative Singular: but the English make no use of this last.

The Mood and Tense, which belong to the Verb, shall there be explained.

The Person also belongs to the Verb, which is declined and varied according to the varieties of Persons; but because the varieties of person as well as number are taken from the word, upon which the verb depends, and by which its signification is confined; whether that word be an Article, a Noun, or a Pronoun; therefore the signification of this term [Person] must here be expounded.

The name of Person is by Philosophers properly restrained to Rational, but by Grammarians improperly extended to All other beings; and the ancient Mythologists or writers of Fables represent to us all things under that notion.

Therefore since all Beings are expressed by words or parts of speech; and in every speech three Personal relations must be supposed, some to speak, some to be spoken to, some to be spoken of: thence ariseth the division of all words into three ranks of Persons;

the First, which speaketh ; the Second, which is spoken to ; the Third, which is spoken of.

Through all these Accidents of words, the Analogy or the Anomaly is to be observed.

The Analogy is the proportion or agreement, which the word bears to the general use of the language : and a word is called Analogous or Regular, which followeth the general rules of the Grammar, grounded upon observations drawn from that general use.

The Anomaly is the unevenness, disproportion or disagreement of a word to the general use : and a word is called Anomalar or Irregular, which runs not even, and, as it were, parallel to the general rule, as to a strait line.

The use of the language regulates the Writing, Signification, and Declining of words ; and therefore the Anomaly or Irregularity of words is chiefly threefold, Heterostoichy, Heterology, Heteroclisy, as they have another Writing, Signification, and Declining : thence words are called Heterostoiches, Heterologues, Heteroclites, as they change their Letters, Sense and Declension.

Again, because words are declined through their Accidents, and the Accidents of a thing may be changed, not only by a simple Variation, but also by Addition or Diminution ; thence it is, that there are three sorts of Heteroclites: Redundant or overflowing, which have more ; Deficient, defective or wanting, which have fewer ; Variant, which have other accidents, than what the Rule requires.

The Heteroclisy, which changeth the Gender, is call'd Heterogeny ; and is proper to Nouns.

All these kind of Irregularities belong only to the first and third parts of Grammar, Orthoepey and Etymology ; and as the use of the language regulates also the other two, Prosody and Syntax ; therefore
the

the Irregularity of words ought also to be examined, with relation to their spirit, quantity, and accent; and to their construction in a sentence; when in any of these particulars they depart from the general rule.

The Irregularity of the Accent is called Heterotony by the Greeks; which have as much variety and nicety in their three Accents, as the Hebrews have in their five and twenty.

Every special or particular Irregularity has not a Technical word to express it; it is sufficient, that the generals have.

By a Technical word is meant a term of Art, whereby any art or science expresseth something, which properly belongs to it self; as Grammar expresseth true speaking and writing by the terms, Orthoepey and Orthography.

One art often borroweth a Technical word from another, especially if those arts are a-kin; and indeed all Liberal arts have some dependence upon, and an affinity between one another. Thus Grammar borrows from Musick (for *Quintilian* in the seventeenth chapter of the first book of his Institutions affirms these two to have been formerly joined) the word Tone or Accent: from Geometry; Elements, Analogy; as Geometry it self borrowed Elements from Physick or Natural Philosophy.

Words are said to be used Technically, when they are not taken in their own natural signification, but transferred and applied to a sense used by some particular art; E. G. *Men* is a noun of the plural number. The word *men* signifieth not a Rational Creature, but that which the Grammarians call a Noun.

Having treated of Words in general, it is now time to treat of every sort of them in particular: first of the Parts, and then of the Particles of Speech.

PARTS of SPEECH.

ARTICLE.

AN Article or joint is a declinable part of speech, which both is knit to a word, and knits words together.

There are two Articles.

The Demonstrative or Prepositive *this* shews, and goes before the word; and sometimes supplies its place: as *this man is good, this is a good man, this thing is just, this is just.*

The Relative or Subjunctive *who* or *which* refers to, and follows the Antecedent or foregoing word; and joins a sentence to the Antecedent, and ever supplies the room of the Antecedent in that sentence: as *blest is the man, who hath not walked in the council of the ungodly; the ungodly are like the chaff, which the wind scatters away.*

This is common to all genders; *who*, to masculine and feminine: *which* is more usually neuter; common use very seldom prevails otherwise, as *our father, which art in heaven.*

The Declension of the Articles.

The Demonstrative.

In the Sing. Number			In the Plural.		
In the Nom. case;		this.			these.
In the Genitive;	of	this.	of		these.
In the Dative;	to or unto	this.	to or unto		these.
In the Accusative;		this.			these.

The Vocative is wanting.

In the Ablative; | by or with this. | by or with these.

The

The Relative is the same

In the Singular and Plural.

In the Nom. case ;	who or which.
In the Genitive ;	of whom or which ; whose
In the Dative ;	to or unto whom or which.
In the Accusative ;	whom or which

The Vocative is wanting.

In the Ablative ; | by or with whom or which.

The Adverb *where* is often used for the Article Relative, with the Casual signs being placed after, and joined to it: Gen. *whereof*. Dat. *whereto* or *wherewith*. Abl. *whereby* or *wherewith*. Thus likewise with some Particles; as *whereat*, *whereabout*, *wherein*, *whereon*, &c.

The Pronoun *that* is frequently put for the Article Relative in all its cases; as *blessed are they, that put their trust in him*: but the Signs and Particles are ever put after the word, upon which they depend; as *this is the man, that i take care of*; *this is the trade, that i live by*; *this is the thing, that i depend upon*. Such a transposition of the Signs and Particles is also used with the Article *who* or *which*; as *he is the person, whom i must apply my self to*; *this is the main thing, which i must take care of*; *this is the business, which i fix my mind upon*.

Both the Articles in English have a harsh spirit; as they have in Greek, δ η $\tau\omicron$ and $\delta\varsigma$ η δ ; in Latin, *hic* *hæc* *hoc* and *qui* *quæ* *quod*; for *q* is a harsh mute.

The word *This* is here reckoned an Article, because it answers to the Latin *Hic*, which by many Grammarians is made to answer the Greek Article Demonstrative δ . Yet the word *a* or *the* seems to me to express the nature of the Greek δ nearer than *this* and the Latin *hic*. For *a* or *the*; as the Greek δ , is placed generally before words; whereas *this* *hic* is not of so general but of a more restrained and particular use. I think δ $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\varsigma$ is better and more simply rendered by *a* or *the* man than by *this* man, *hic* homo. *This* answers

swers to the Greek $\alphaὐτοί$; therefore *Marc. 7. 6.* $\alphaὐτοὶ ὁ λαός$ is interpreted *this people.* *Matth. 4. 16.* $\alphaὐτοὶ$ the people. *Matth. 21. 38.* $\epsilonἰς τὸν οὗτον κληρονομία$ *hic est hares, this is the Heir.* $\tauὸ ἕτερον δάτερον$ is Englished by *other, the other.* Therefore several Grammarians have call'd *Hic* a Pronoun Demonstrative; but there was no reason for them to rank *qui who* or *which* among the Pronouns, when it has exactly the same use as $\alphaὐτοί$, which is a Greek Article. The learned Grammarian of the last Century, the late Dr. *Bushy* in his *English Introduction to the Latin Tongue*, calleth *the* or *this* an Article Demonstrative, and *who* or *which* an Article Relative: And the famous *Apollonius the Alexandrian*, in the 44th Chapter of his first Book of Syntax explodes the opinion of them, who confound Articles and Pronouns under one part of Speech. Many of those, who allow the use of Articles, among the Latins, say that they have been borrowed from the Pronouns. There is some likelihood of this in relation to the Article Demonstrative, for in Latin I find not much difference between the signification of *hic* and *is*; and *hic* can't, as I observed before, answer properly to the Greek $\alphaὐτοί$: only in the Rudiments of Grammar both were * used in the decli-

* *Diogenes, as we read in Laertius's Life of Zeno, defines an Article to be a part of speech with cases, distinguishing the genders and numbers of nouns: and restrains the name of Article to the Demonstrative.*

ning of Nouns, and therefore their own declining was first to be taught. It is probable that *hic* is derived from *is*, by putting the aspiration *h* before, and turning *s* into *c* to avoid its being confounded with another Case. In English, if *this* be a Pronoun, (and it may be one as well as *that*) the Article *the* may be borrow'd from it; and the English may as well take *the* the beginning of *this*, as the Italian *il* the beginning, and the French *le* the ending, and both *le* the ending of the Demonstrative Pronoun *ille illa that*, for their Article Demonstrative. As for *qui, who* or *which*, they can neither be Pronouns, nor be borrowed from them. For if they are Pronouns, they must be ranked among the Relative Pronouns, such as *sui ipse is, self he.* But 'tis easie to see, that the nature of these Pronouns is quite different from *qui, who* or *which*; because, though they all agree in this that they are Relatives, yet the first only refer themselves, but the last refer both themselves and a whole clause to the Antecedent. Besides, the Antecedent of the first neither always is nor needs be, that of the last both ever is and must be, joined to it in the same Sentence. 'Tis however most certain, that the English and Modern Tongues have borrow'd the use of Articles from the Greek; as they have borrowed the use of Casual Signs from the Hebrew, which distinguishes its cases by signs.

NOUN

NOUN.

THE Noun and Verb are the two chief parts of Speech, and the only two mention'd and own'd by the Philosopher Aristotle. Quintilian in the sixth Chapter of his first Book of Institutions writes, that the Number of the parts of Speech was not justly agreed on; for the Ancients, "among whom were Aristotle and Theophrastus, have given out only Verbs, Nouns, and Conjunctions; because the one is what we speak; the other is, of what we speak; and the joining of these is the Conjunctions, which by most are called Conjunctions; but Conjunction seems to be a more proper translation of the Greek *Syndesmus*. The number of the parts of Speech was by little and little increased by the * Philosophers, chiefly the Stoicks; and first of all to Conjunctions were added Articles, after that Prepositions; to Nouns, the Appellation, and then the Pronoun, and then the Participle mixt with the Verb; to the Verbs themselves, the Adverbs. The Roman tongue needs no † Articles, and therefore they are scattered amongst other parts of Speech. But the || Interjection is added over and above to the former. Yet other Authors among the approved ones own'd but eight parts of Speech, as Aristarchus, and in our age Palamon, who have placed the Word [Vocabulum] or Appellation under the Noun, as its Species's or kinds. But those, who made the Noun one thing, and the Word another, reckon'd nine parts of Speech.

* Laertius, in the place quoted before, writes, that Diogenes reckon'd five parts of Speech, the Noun, the Appellation, the Verb, the Conjunction, and the Article.

† This is true enough of the Demonstrative; but I think the Romans have as much need of the Relative, as the Greeks of it.

|| The Greeks make no distinction between the Adverb and Interjection.

Something will be said afterwards of the Vocabulum and Appellation. But before I enter upon the Noun, I think fit to give Aristotle's definition of it. "A Noun is a word signifying something by compact or agreement, without time, no part whereof signifies any thing, if it be separated from it. Aristotle besides observes, that the Cases of the Noun are no Nouns. Thence it is, that all Cases are called Oblique, except the Nominative Singular, which, because it is the true Noun it self, is named the Right Case. Yet in propriety of Speech it is no Case at all; for it is the very word, the variations of which are called Cases or Falls, and the Genitive Singular is the first of them, since the Nominative is (as the term it self imports) no variation but the bare name of the thing it self. The Stoicks (as Laertius informs us in the place cited above) allowed no more Oblique Cases than three, the Genitive, the Dative, and the

Accusative. And indeed the Vocative is generally like the Nominative; the Ablative yet in Greek, very often in Latin, like the Dative: therefore the Greek Grammarians leave out the Ablative, and mention only five Cases. But yet Dr. *Busby* in his admirable *Rudimentum Metricum*, and the very learned Author of the *Nouvelle Methode*, allow the Greeks as well as the Latins six Cases. Among the Latin Grammarians the Cases have various Names; as *Priscian*, in his fifth Book, calls the Genitive, Possessive, as *the kingdom of Priam*; or Paternal, as *the son of Priam*: the Dative, Commendative, as *I recommend this business to this man*: the Accusative, Causative, as *I accuse this man, I make this man the cause*: the Vocative, Salutory, as *all hail, Aeneas*: the Ablative, Comparative, as *stronger than Hector*.

I have enlarged enough upon these; I return now to the Doctrine of the Noun.

The general Division of the Noun is into two sorts; for a Noun is the name of some Being; and all Beings are divided into Substance and Accident: likewise the Grammatical Noun is divided into Substantive and Adjective.

The Substantive signifies something, which can stand by it self and be understood in the sentence without the help of another noun; as *the air, the sea*.

The Adjective signifies something, which happens to that Substantive, and can't stand by it self; as *bright, main*: but is added to, or supposeth the Substantive, which, as it were, stands under it to support its signification; as *the bright air, the main sea*: and can't be used in a sentence without the Substantive, which it relates to, express'd or understood.

Besides this, there is another general Division of the Noun; for a Being may be considered as communicable either to Many, or to none but One; the first is called Universal, the last Individual or indivisible. And so every Noun whether Substantive or Adjective may be

Either Appellative and common, whose signification, appellation and name belongs to many; as *a man, a city; good, great*.

Or Proper, belonging to one only; as *Peter, London*. Those Adjectives are Proper, which are derived

ved from a Substantive Proper; as *Nestorian* from *Nestor*, *Nestorian eloquence*; *Cartbaginian* from *Cartbage*, *Cartbaginian faith*.

Each Individual or Proper Name has its own nature so confined to itself by a certain number of circumstances, that it can belong to no other: which circumstances are seven; Form, Figure, Place, Original, Name, Country, Time: for though some of them may, yet all of them can never, be alike to two Individuals.

An Appellative noun can be used sometimes as Proper; and a Proper, as an Appellative; as *the Philosopher*, *the Orator* taken for *Aristotle*, *Cicero*: *Cowley was the English Pindar*, or *the same poet to England*, as *Pindar to Thebes*.

A Substantive Common, or used in a common signification may admit, for a sign, the word *the* or *a* before it; as *the man*, *a man*, *the Cicero of the Age*.

A takes *n* before a vowel; or before *b*, if it be pronounced: as *an ear*, *an hour*; but *a hand*, *an habit* or *a habit*.

The Adjective is generally placed between the sign and the substantive; as *a good man*, *the great city*: except when some other word dependeth upon the Adjective; as *a man true to his word*.

The is often Emphatical or a mark of Distinction; and then it may affect not only the Substantive but the Adjective also: as 1 Kings 18. 39. *The Lord, he is The God*, *James the great*, *James the less*.

It is joined to the Adjective, when the Substantive is understood; as Matth. 5. 45. *he makes his sun to shine on the evil and on the good*, &c.

Hence infer, that, since the Greek Article δ is used in such places as the English *The*, *The* may with very good reason be accounted an Article.

The sign *a* is sometimes Emphatical; as *Psal.* 58. 12. *doubtless there is a God, that judgeth the earth*: and here the Greek Interpreters use the Article δ .

The difference between *the* and *a* is this, that *the* can be plural as well as singular; as *the man, the men*: but *a* is only singular; as *a man*; and it has much the same use and signification as the French *un*, and the English *one* in such expressions as these, *un homme me l'a dit, one man or a man told it me*; which is not unusual with the Latin *unus*; as *Terenc. Andr. Act. 1. sc. 1. fortè unam aspicio adolescentulam, i see one or a certain young woman*: this *a* or *a certain* is also used for the Greek Indefinite $\tau\iota\varsigma$, as *Matth. 21. 33. there was a certain householder, ἀνθρώπος τις ἦν οἰκοδεσπότης*.

Though therefore *The* is applicable to many as well as one, and *a* only to one, yet *The* has a more restrained signification than the other; *The* mostly supposes a thing mentioned before, *A* something new; *A* mentions indeed something, but it of it self neither shews, nor determines it; as *there was a man, the Lord comes at an hour that the servant is not aware of, Luc. 24. 50. The* not only mentions, but also points at, and fixeth the thing; as *thou art the man, 2 Sam. 12. 7. it was the third hour, Marc. 15. 25. The* is a Demonstrative Article; *A* rather partakes of the nature of such an Indefinite Noun Adjective, as *some* or *any*; *if a man 2 Cor. 11. 20. i. e. if some man, if any man*. And it seems to me not very unlikely, that the word *a* or *an* is made out of the first letter or letters of the word *any*, to which it has so much affinity in sense.

The Romans had three sorts of Proper Names; the Prænomen or fore-name, the distinguishing name of the single person, answering to our Christian-name; the Cognomen, the name of the Father or Family, like our Sir-name; and the name of the Tribe or Nation, which

which was usually placed between the other two; as *Marcus Tullius Cicero*, *Marc Tully Cicero*.

The name called *Agnumen* was sometimes added upon some circumstance or accident; as *Scipio the African*, because he conquered *Africa*.

Laertius, in the same place as before, writes, that some made two distinct parts of the Appellation and the Name. "By the Appellation they meant a part of speech, which signifies a Common quality; as *a man*, *a horse*: By the Name, that which signifies a Proper quality, as *Diogenes*, *Socrates*. i. e. the first is the Noun Appellative, the last the Noun Proper. *Quintilian*, in the Chapter spoken of before, notes, that some Grammarians distinguished the Word or *Vocabulum* from the Appellation by this; that the first was a body plain to be Seen and Touched; as *a house*, *a bed*: the last, which wanteth either or both of these; as *the wind*, *the heaven*, *the vertue*. *Varro*, in his 5th Book of the Latin Tongue, writes that *a town* is a Word [*Vocabulum*], *Rome* a Name [*Nomen*]; and so makes the [*Vocabulum*] the same with what others, in *Laertius*, call Appellation. I shall leave the different opinions of the learned about these three Terms, as I found them: only concluding, that, since they are all but names of some things, 'tis better to reduce them, as *Species's*, under the Noun, as their *Genus*, than to increase the number of the Parts of Speech, by making them so many distinct *Genus's*.

There shall follow hereafter another more particular Division of Nouns: their Kind and Figure has been exemplified before in the general account of Words; and their Declining is now to be considered.

The Substantive only is capable of being declined or varied through Numbers and Cases; for the Adjective is without any change joined to the Substantive; except sometimes when the Adjective alone supplies the place of a Substantive; as *ancient*, *the ancient writers* or *the ancients*: yet not all; as *wise*, *the wise men* or *the wise*: some both ways; as *the others*, or *the other*. *Marc. 6. 15. Phil. 1. 17. see p. 48.*

Every Substantive has but one Gender, or one Common of two; as *father*, *mother*, *parent*, *son*, *daughter*, *child*. And those Substantives, which are of the Common gender, fix their gender, if the Sex is determined by the sense; as *he is a parent*, *she is a parent*.

Every Adjective is applicable to all Genders, because it may be joined to several Substantives of several

veral genders, as *good*; masculin, *a good father*; feminin, *a good mother*; neuter, *a good book*; common, *the good parents*; but here, where the substantive or substantives include different genders, the most worthy is to be taken, the masculin before the feminin, the feminin before the neuter; as *both my parents, father and mother, are kind*, the Adjective *kind*, though it varies not it self, let the gender be what it will, yet ought to be understood of the masculin; and, if it was to be expressed in a language, where the ending is varied, the ending would be masculin.

The Plural Number is made, by adding *s* to the singular; as *book books, tree trees, table tables*.

Those words, which in the singular have an *e* quiescent understood and sometimes expressed, express it always in the plural; as *city mercy* (*citie mercie*) *cities mercies*; *eye eyes*; *wave waves*.

The *e*, which was quiescent in the singular, becomes moveable in the plural for the sake of Euphony or a better sound, as to avoid the concurrency of such letters as can't be pronounced in one syllable; V. G. *house houses, cross crosses, box boxes, office offices, church churches, judge judges*.

In some the syllables are not encreased, but the quantity of the word lengthened; as *path paths*.

The Plural *s*, in some words which are not English, is affected with an Apostrophus; as the Latin word *Species* [kind], *species's*: which Apostrophus is the mark of an *e* left out but pronounced, as if it were *specieses*. Thus also *two a's, three b's; the yea's, the no's*.

The Cases in each number are only varied by signs; and therefore, in relation to them, there is no more than one Declension: but in relation to the Number, there may be two: one Parasyllable, of
Nouns

The English Grammar.

41

Nouns which have the same number of syllables in both numbers; as *letter letters, syllable syllables*: the other Imparifyllable, of Nouns which have not, but increase in the Plural; as *fox foxes, horse horses*.

In the following Declension of the Noun Substantive i have exemplified each case for the help of the learner.

The Declension of the Noun Substantive.

- S. N. The hand *of God upholds me.*
 G. Of the hand. *The Lord helpeth his anointed with the strength of his hand.*
 D. To or Unto the hand. *Nothing is impossible to the hand of God.*
 A. The hand. *God stretches out his hand to save me.*
 V. O hand, *touch not God's anointed.*
 A. By or With the hand. *God led his people by the hand of Moses and Aaron. David play'd with his hand.*
 P. N. The hands *of God have made me.*
 G. Of the hands. *The heavens are the work of the hands of God.*
 D. To or unto the hands. *I trust my self to the hands of God.*
 A. The hands. *God teacheth the hands to fight.*
 V. O hands, *be ye lifted up to God.*
 A. By or with the hands. *Wonders were wrought by the hands of the Apostles. A man must work with his hands.*

The

The great Critick Ger. *John Vossius* observes out of the most learned *Varro*, that a Declension is made either within or without it self. For *Varro* in his 7th of the Latin Tongue writes, that Nouns are declined either into the Differences of those things, whose Names they are; or else into things without, whose names they are not. And in his 8th he calls this last Declension Voluntary,

* So *Gellius* out of *Nigidius*, calls a Declension, Inclination [inclinationem] Noct. Att. lib. 4. c. 9.

“ *mulus*; the first Natural, whereby the words themselves are * inclined into Cases or Tenses; as *Romulus*, of *Romulus*, to *Romulus*, &c. i say, i did say, i had said. And in his 9th he divides the Natural Declension into Direct, when a word from one Right case is declined into another Right case, as *the book*, *the books*; and Transverse or side-ways, when a word from the Right case is declined into an Oblique one; as *the book*, of *the book*, &c. *the books*, of *the books*, &c. The Voluntary Declension is the same with what is call'd the Derivation of words, which has been treated of before, p. 24. *Vossius* divides the Direct Natural Declension into three sorts; one into Numbers, as *king kings*; the other into Genders, as *King Queen*, *host hostess*, and thus most English Substantives from their Feminin, as *Prince Princess*, *patron patroness*, for the English Adjectives have no Declension into Genders; the third into Degrees, as *strong stronger strongest*; of which sort of Declension i'll treat next.

The noun Substantive is what signifies some Substance; the Adjective denotes the Quality of the Substance. One of the Proprieties of Quality is to be capable of receiving More or Less: from this propriety there arise Degrees of Comparison, when a word compared with another partakes more or less of that Quality than the other; as *Ulysses was wiser than Ajax*, *Varro was the most Learned of the Romans*. Then because this propriety belongs not to all Qualities, comparison therefore belongs not to all Adjectives; V. G. Adjectives of Number, as *first*, *second*, *third*. Such Adjectives as are not capable of comparison, are easily discovered by the sence; as Proper, National, Interrogative, Negative, Distributive, Partitive, of which afterwards. This comparison of words belongs properly to such words as are, or have the nature of and are taken as, Adjectives; and, though it is made by the Grammarians a kind of Declension, yet it is one but improperly, not strictly. Declension, in propriety and strictness of speech, is the variation of the word into Cases, Numbers, Genders, Moods, Tenses, and Persons. From this notion words are said to be Declinable or Undeclinable; not from that other improper and larger acceptation, which takes in the Derivation and Comparison, both which the Particles also, which yet are Undeclinable, do admit; as will be shew'd in its place.

The Comparison of Words.

Words are compared by several Degrees or steps, through which they rise from their simplest or lowest signification to the highest of all.

Those Degrees are three; the first is that step, from which the rising is made; the second is the rising of the word above the first; the third is the utmost, to which the rising can be: the first begins, the second continues, the third ends the motion and progress of the word.

The first degree of Comparison is call'd Positive, which is the Position and first or Absolute state of the word, before it is compared: And though there is no comparison made in it, yet it is vulgarly and improperly called a Degree of Comparison, as before the Nominative Singular was called Case, though there is no fall of the word in it.

The second and third degrees, the Comparative and Superlative, are properly the compared state of the word.

The Comparative compares the quality of some words together, and shews which hath more or less of that quality.

The Superlative carries the signification of a word above all; and shews that some one quality belongs to it the most of any other word.

The Comparative and the Superlative are made by adding *-er* and *-est* to the Positive; as *great*, *greater*, *greatest*.

Some Adjectives, such especially as are derived from the Latin, or end in *-us* pure, are compared by the signs *more*, *most*; as *prudent* from *prudens*, *more prudent*, *most prudent* (harshly and very rarely *prudenter*, *prudenterest*); *necessary* from *necessarius*, *more necessary*, *most necessary*; *pious* from *pius*, *more pious*, *most pious*.

The words, between which the comparison is made, are generally joined by the Conjunction *than*; as *Ajax was stronger than Ulysses*: excepting some Comparatives, which are merely Latin, and have *to* instead of *than*, such as *superior*; E. G. *Wisdom is superior to strength*. Of which Comparatives more will be said in another place.

The Superlative and the Comparative also, having *the* before, have commonly *of* after them, the first with a Plural, the last with a Dual; as *he is the wisest of all, he is the wiser of the two*.

There is often a Comparison made between two Comparatives, by placing *the* before each; as *the the higher a man is, the humbler he ought to be*.

Too is frequently used in the sense of the Comparative; and *never so, very, mighty, exceeding*, of the Superlative, with such other words of the like Superlative signification; as *this is too heavy for me to bear*, i. e. *this is heavier than what I can bear*; *were he never so strong, I'll encounter him*, i. e. *were he the strongest of men*. *He is very strong, mighty strong, exceeding strong*.

Sometimes the repetition of the word with *of* coming between serves for the Superlative; as *the holy of holies*, i. e. *the holiest*.

Though Comparison more properly belongs to Adjectives, yet a Substantive may also admit of it, when it is used in the sense of an Adjective; as *he is more a man than t'other*; *he is the most man of any*; *man* here is taken in the same sense as the Adjective *manly*.

The Division of Nouns.

Having now gone through the general Division of Nouns, in reference to what they are in themselves, into Substantive and Adjective, with what belongs to them; it remains that something be said of the several sorts of Nouns in particular, and in reference

to what they are one to another; which reference is to be consider'd either with or without respect to their Derivation. The Division of them with respect to their Frame and Derivation has been mentioned before p. 24. to which I shall add no more here but this, that what is derived from a Noun is called Nominal; as *manhood* *manly* from *man*, *goodness* *goodly* from *good*: from a Pronoun, Pronominal; from a Verb, Verbal; from a Participle, Participial: all which, and what also are derived from Particles, shall be exemplified each in their due place. This Derivation of words is Technical, and shews how one Grammatical Part of Speech is derived from another. There is also besides this a Natural Derivation of words, with a regard not to the Grammatical but to the Common and Natural use of the word. Such are these, which follow.

Nationals, which derive their name from some Nation or Country; as *a Saxon*, *a Britain*, *a Scot*, *a Norman*, *a German*: from some Town or City; as *a Londoner*, *a Roman*, *an Athenian*.

Patronymicks, which derive their name from the Father or head of a family; most of them derived from Greek; as *the Æneades*, *the Romulides*, i. e. the descendants of *Æneas* and *Romulus*; the *Nereides*, or daughters of *Nereus*; *Chryseis*, or the Daughter of *Chryses*.

Such a form is used in some Nouns, which derive their name from the place of their birth, education, or dwelling; as *Venus* is called *Cypris* from the Island *Cyprus*. Or from the argument and subject of some Poet's work; as *the Iliad* of *Homer*, the *Æneid* of *Virgil*, from the Town *Ilium* *Troy*, and *Æneas* the *Trojan*.

Diminutives, which derive their name from a word, whose signification they diminish or lessen, and of which they partake in a less measure; as *childish*, *reddish*, *deafish*, i. e. not quite, but somewhat a *child*, *red*, *deaf*: *lambkin*, i. e. a little *lamb*: *baronet* or little *baron*; *a cignet* or little *swan*, *a leveret* or little *bare*, *a coronet* or little *crown*,
from

from the Latin Primitive words *cygnus*, *lapis*, *coronatus*. Some are made from Latin Diminutives in *-lus* masculine, *-la* feminine, *-lum* neuter: as *rivulus* a rivulet, *schedula* a schedule, *conventiculum* a conventicle, from *rivus* a river, *sebedula* a leaf, *conventus* a meeting.

Under the Diminutives are comprehended those we call Nick-names; as *James* *Jemmy*, *John* *Johnny*, *Christopher* *Kir*, *Richard* *Dick*; *Mary* *Moll*, *Margaret* *Peg*, *Sarah* *Sal*, *Elizabeth* *Betty*.

Thus much of Nouns considered as they are derived; next, without any respect to that, but as they stand one towards another, in a sense either Finite and certain, or Indefinite and uncertain. The first shall be divided into four sorts; as they are mutually related, as the one includes; is included in; or excludes the other.

Relatives, of which the one supposes the other; as *father*, *son*; *husband*, *wife*.

Interrogatives asking, and Redditiives answering a question; as *who*? *which*? *what*? (declined like the Article Relative) *such*.

Collectives, gathering or including many of the same kind under one, as parts under the whole; V. G. *a multitude*, *a people*.

Partitives, mentioning one part only; as *another*; and Distributives, setting the parts by themselves; as *each*.

To these Nouns of Part, may be referred what the Philosophers in Metaphysick call Abstract, which denotes and signifies a thing, whose existence is not real, but only in the mind; and by which the mind is drawn off, or abstracted from the Concrete in which it subsists; as *humanity* from *man*, *virtue* from *virtuous*.

Negatives, which deny and exclude something; as *none*, *neither*.

Indefinites, taken in a general, uncertain and loose signification; as *some*, *somebody*. Such

Such are words ending in *-ever*, *-so* or *-soever*; as *whoever*, *whoso*, *whosoever*, *whatever*, *whatsoever*.

And all words, which can be, but are not Interrogatives; as *I know not*, *who is the Author*, *I know not*, *what this Author hath writ*.

The Numerals.

As among the several uses of Letters, this was reckon'd one to signify number; so this is as much the use of Words; which use produces another sort of Nouns from thence call'd Numerals, whether they are Adjectives or Substantives.

The Adjective Numeral is twofold: Cardinal and Ordinal.

The Cardinal or principal Numeral, from which all the Ordinals (except the two first) are derived, signifies one or more than one, and answers to the Question *how many?* as *one*; *two*, *both*; *three*; *four*; *five*, &c.

The Ordinal signifies only one, or a single set, rank'd in a single place, and answers to the Question *what place*; as *first*, *second*, *third*, and then they proceed ending in *-th*, *fourth*, *fifth*, &c. *tenth*, *eleventh*, &c. *twentieth*, &c. *hundredth*, &c. *thousandth*, &c.

The Numerals between the tens, from twenty to an hundred, are made by putting the lesser after the greater, or before it with the Conjunction *and*; as *twenty one*, *twenty first* or *one and twenty*, *one and twentieth*: where note, that in expressing the compound Ordinals the last only ends as an Ordinal; as *twenty fifth*, or *five and twentieth*, not *twentieth fifth* or *fifth and twentieth*.

Above an hundred, the greater goes before the lesser with the conjunction; as *an hundred and one*, &c. *a thousand and one*, &c. *the hundred and first*, &c. *the thousand and first*, &c.

The

The Cardinal *one* sometimes loses the nature of a Numeral, and supplies the room of a Substantive; as 2 Cor. 12. 2, 5, *I knew a man, &c. of such a one will i glory, i. e. of such a man.* And so *ones* in the plural; as Matth. 18. 6. *whofo shall offend one of these little ones, &c.*

It often serves as an Indefinite; as Matth. 12. 47. *then one (i. e. a certain man, τὸς in the Greek) said unto him.*

It also is used as a Partitive, answering to the Partitive *the other*; as Phil. 1. 16, 17. *the one preach Christ of contention, but the other of love.* Where besides 'tis observable first, that there *the one* and *the other* are plural, and stand for the Greek Article Prepositive οἱ *ἄ*, οἱ *ἄ*. And next that they have the same nature as *some* τῶν v. 15. to which the 16th and 17th verses have a relation, *some preach Christ even of envy and strife, and some of good will.*

Instead of the Ordinal *first* the word *prime* from the Latin Ordinal *primus* is used; as *the prime charge, i. e. the first charge.*

Instead of *two*, *twain* is read Matth. 27. 21. Marc 15. 38.

The Cardinals form other Numerals of increase, in *-ble*, *-ple*, from the Latin *-plus*; and in *-fold*: as *double*, *treble*, *quadruple* from *duplus*, *tripus*, *quadruplus*, &c. *twofold*, *threefold*, *fourfold*, &c.

The Ordinals likewise make Numerals signifying an order of time; of years, as *triennial*, i. e. *every three years*, &c. of days, as *tertian quartan (ague)* i. e. *every three days, every four days*: from *triennis*, *tertianus*, *quartanus*.

The Numeral Substantives are such as these; *an unit, a quaternion, a decad, a dozen, a score, a century, a myriad, a million.*

From the word *score* are made *threescore*, *threescore and one*, &c. *threescore and ten, threescore and ele-*

ven;

ven, &c. fourscore, &c. fourscore and ten, &c. fivescore, &c. sixscore, &c. instead of sixty, sixty one, &c. seventy, seventy one, &c. eighty, &c. ninety, &c. hundred, &c. hundred and twenty, &c.

Some few other substantives, not derived from Numerals, signify number, *a pair* or *a brace*, i. e. *two*, *a leash* i. e. *three*, but they are not applied to every noun alike; as *a pair of pidgeons*, *a brace of carps*, *a leash of hares*.

The Cardinals frequently become substantives; as, *three* (i. e. *the number three*) is comprehended twice in *six* (i. e. *the number six*). And with the sign of a substantive before them; as *the nine of clubs*, *the four nines*. Or without; as *rulers of thousands*, *of hundreds*, *of fifties*, *of tens*, Exod. 18. 25.

In plays and games the French numerals are most in use; as *quatre*, *cinq*.

These words, *sevensnight*, *fourteennight* (contracted into *sennight*, *fortnight*), *a twelvemonth*, and such like, are Substantives compounded with Numerals.

Having now done with the Doctrine of the Noun, 'tis natural to pass to that of the Pronoun, besides that in other Languages, as Latin and Greek, the Numerals and Pronouns are both declined after a particular and irregular way.

PRONOUN.

A Pronoun is a word, which implies and supplies a Noun understood or before mentioned, with the additional character of a Person.

The Pronouns are these; *i*, *thou*, *self*, *be*, *that*, *my*, *our*, *thy*, *your*, *his*, *their*, *own*.

I is of the first Person; *thou* of the second; the rest of the third, except *self*, *own*, which are common to all three.

Two are Substantives *i*, *thou*: the rest are Adjectives, except *self*, which is sometimes one, sometimes t'other.

They are either Simple and uncompounded, as *i*;

E

OR

or Compounded, as *my-self*; or Decomposed, as *my-own-self*.

Some are Simple and uncontracted (but hardly us'd) as *wee*; or contracted (which are most used) as *we*. Of this more will be observed in another place.

They are also either Primitives; as *i*: or Derivatives, from the Latin, as *thou* from *tu*; from the English Primitives, as *your* from *you*.

The Adjectives Primitive are, *be*, *that*, *own*.

The Adjectives Derivative, *my*, *our*, *thy*, *your*, *his*, *her*, *their*, and the Primitive *own*, are called Possessives, signifying possession, or some thing in one's power.

Self and *own* are named Reciprocal, if they belong to a Noun in the same sentence; as *no man ought to commend himself, every body must bear his own burthen*.

He is Relative: and *That* Demonstrative; as also *This*, which some Grammarians have reckon'd among the Pronouns.

All the Pronouns want the Vocative, except *thou*, *my*, *our*.

The Pronouns are declined, as the Nouns, with the casual signs; and *i*, *thou*, *be*, vary their end not only in the Plural, but in the oblique cases also, except the Vocative, which is ever like the Nominative; as *thou*, *o thou*.

I makes *me* in the Obliques, *we* in the Nominative Plural, *us* in the rest. Likewise *thou*, *thee*; *ye*, *you*.

Instead of the singulars, *thou*, *thy*, *thine*, common speech and civility in modern languages uses the plurals, *you*, *your*, *yours*.

The Pronoun Adjective *be* hath, what other Adjectives have not, a declension and variation (besides that of the casual signs) through the Genders, Cases, and Numbers.

The Masculin *he*, *him*; the Feminin *she*, *her*; the Neuter *it* (from the Latin *id*): the Plural for all the three Genders, *they*, *them*.

That common to all three makes *those* in the Plural.

The

The Neuters *that*, *it* or *this thing* in the oblique cases are often turned into the Adverbs *here* or *there* with the casual Signs and Particles after them (much like unto the Article Relative p.33.) ; as *hereof thereof, hereto thereunto, &c. herein therein, &c.*

The Possessives *my thy* before a vowel or *b* are also made *mine, thine*; as *this is my or mine inheritance or house*: and ever so, when the substantive is not next to them; as *this is my book, this book is mine.*

The Possessive *his* maketh *her* in the feminine, *its* (for *of it*) in the Neuter; *their* is common to all three: but, if the substantive be not near, *her* and *their* take *s* in the end; as *this thing is hers, this thing is theirs*: thus also *our* and *your*; as *this book is ours, this book is yours.*

His and *hers* often have the sign *of* before them; as *he is not his or none of his, this is not hers or none of hers*: thus also *this is none of him, this is none of her*; i. e. *this is not he, this is not she.*

The Pronoun *self*, when not joined to another Pronoun, is a Substantive, and is commonly placed before and joined to the word, on which it depends; as *self-love* or *love of ones self*; *a self-serving man* or *a man which is a servant only to himself*. Otherwise it is an Adjective, which makes *selves* in the plural; and is joined to the Possessives *my our* for the first Person; *thy your* for the second; *him her it them their* for the third: often also with the interposition of the Pronoun *own*: as *my self, my own self; our selves, our own selves; thy self, thy own self; your self, your own self; your selves, your own selves; himself, his own self; her self, her own self; it self, its own self; themselves, their selves, their own selves.*

Himself, herself, themselves, though they are properly no nominatives; yet are used as such; as *himself hath said it, or he said it himself*; for these com-

pounds of *self* are often added to the other Pronouns; as *i my self, we our selves, &c.*

Own added to Possessives does little else but inforce the Possession; as *my own estate*: and may be rendered by *self, very, or proper*; as *God's own image, i. e. the image of God himself, God's very or proper image.*

Self is frequently joined to *same*, and instead of it we also use *very*; as *the self same man, or the very same man*: but *very* sometimes signifies *mere*; as *he is a very, or mere fool, life is a very or mere shadow.*

The Adjective Pronouns may admit degrees of Comparison; as *this is more mine than that, I am most or very much yours; it is his very self, ipssimus.*

There are some few Pronominals; as *selfish selfishness* from *self*.

Having given the Analogy of the three first Parts of Speech, their Anomaly must now be dispatched together, because they in their Declensions partake of the same Accidents.

Heterostoichy.

A vowel for another; as *older oldest, elder eldest.*

A consonant for another; as *v* for *f*; V. G. *Simons wives mother*; thus also in plurals: V. G. *life lives, knife knives, half halves, self selves.*

Heterology.

The same word may signify a Thing or a Person; as *the youth or age of youth; the youth or young man; the justice or virtue, the justice or the man who administretb it.* Such words change also their gender with their signification; being masculins, when Persons; neuters, when Things.

The same word may be taken as the Matter or Thing made of that matter; V. G. *the copper or metal, the copper or vessel made of that metal.*

These

These foregoing and other words in the one signification want, but in the other have a plural; as *the youths, the justices, the coppers*.

Some words change their signification with their number, and mean one thing in the singular, another in the plural; as *the manner or custom, the manners or behaviour; an arm or limb, the arms or weapons*.

The same noun may be a Substantive or Adjective; as *the gold, the gold watch*: or an Adjective in one number, and a Substantive in the other; as *rich or wealthy, riches or wealth; new, news; common, commons*.

One word may be capable not only of two but of more significations; as *rest* signifies *the remainder, the quiet, the stop*: *man* signifies the nature, i. e. *a rational creature*, the quality i. e. *a valiant person*, the sex i. e. *a male*, the condition i. e. *a servant: moral; a moral man, the moral of a fable, the morals of a man: pile, the reverse of a piece of money (cross or pile), a pile or piles of building, the piles or hæmorrhoids*.

'Tis enough to have exemplified the Heterology of Nouns in these few instances; but so much depends upon the right understanding and distinguishing the several significations of words, that to give a large and full account of them would be worth the labour of the Teacher in any language whatsoever.

Heteroclisy.

Words Redundant in

The Right case; as *folly, foolishness; freedom, freeness; valiant, valorous*.

The Oblique case; as *brother, brothers brethren*; the first is used more in a Natural brotherhood; the last in a Civil one, as *Acts 7. 2, 26*. though *brethren*

is most frequently read in the Bible to denote the strictest consanguinity, as *Gen.* 47. 1. *Acts* 7. 13.

The Degrees of Comparison; either by signs, or by the end; as *honest*, *more honest* or *honester*, *most honest* or *honestest*; *witty*, *more witty* or *wittier*, *most witty* or *wittiest*.

Sometimes the Degrees are augmented to increase the sense; the comparative, as *lesser*; the Superlative, as *most highest*, *Psal.* 9. 2. thus *the very best*, *the very least*.

Words Deficient in Case:

Aptots, which vary not at all their ending: such are Adjectives, which are the same in both Numbers, and some substantives, as *sheep*, *people*; and the Article *which*.

Monoptots, of one case or ending in each number: such are most substantives; as *way ways*; some Articles or Pronouns, *this these*, *that those*.

Diptots, of two cases or endings in each number; as *thou thee*, *ye you*.

Triptots, of three cases or endings; as *who*, *whose*, *whom*.

Tetraptots, of four, and **Pentaptots**, of five, are hardly to be met with, in respect to the variation of the ending; but otherwise we may reckon among the **Tetraptots**, *himself*, as having no Vocative, and properly no Nominative: and among the **Pentaptots**, such as want the Vocative, which are many; as the Articles; all Negative, Interrogative, and Indefinite Nouns; and most of the Pronouns.

Number

The Singulars are such, as have only the Singular number; *viz.* Proper Names (except when they are used

used as Appellatives, as *Virgil* for *Poet*), many names of good and bad Qualities, Vices and Vertues; signs of human Age; and of Metals; Fruits of the ground; and Liquors: as *Gildas*, *Chaucer*; *strength*, *prudence*, *temperance*, *sobriety*, *rage*, *covetousness*, *cowardice*; *infancy*, *childhood*, *manhood*; *gold*, *silver*; *wheat*, *barley*; *milk*, *oil*.

These admit not the question *how many*; as *how many golds*? yet some, when they signify several sorts, are used in the plural; as *wines*.

The Plurals have only the Plural number; such as the names of some Festivals, Places or Towns: V.G. *the Bacchanals* or *Feast of Bacchus*, *Athens*, *Wells*.

Besides these there are many particular words of either sort.

Singulars: *air*, *amber*, *blood*, *birdlime*, *clay*, *dirt*, *dung*, *earth*, *glue*, *hunger*, *ivory*, *mire*, *mud*, *moses*, *peace*, *pitch*, *plenty*, *truce*, *wealth*.

Plurals: *annals*, *ashes*, *Calends* (the first day of the month), *entrails*, *glanders*, *Ides* (the fifteenth day of March, May, July, October, and the thirteenth of the rest), *Nones* (the seventh of those four Months, and the fifth of the rest), *thanks*, *wages*.

Degrees.

Many Adjectives are not capable of comparison; as hath been noted before, p. 42.

Others want one of their Degrees; as *middle*, *middlemost*, *very veryest*.

In some there seems to be no Positive; as *utter*, *uttermost*, and by Syncope or cutting off the middle syllable *utmost*. Such a Syncope there is in the word *late*, *later*, *latest*, *last*.

In *latter* there is neither Positive nor Superlative.

Words Variant in Declension.

Some words form their Plural otherwise than by adding *s*: as

By changing some Letters; Vowels, as *man men*, *woman women*, *foot feet*, *goose geese*. Or both Vowels and Consonants; as *mouse mice*, *louse lice*, *penny pence*.

By inserting a Letter; as *die dice*.

By adding Letters in the end, *-en*, or *-ren*; as *chick chickens*, *ox oxen*, *child children*.

By changing, transposing, and adding; as *brother brethren*.

The word *sow* in the plural makes *sows* or *swine*: yet *swine* is also used in the singular.

Words of another Language do sometimes keep the Plural ending of that Language: Hebrew; as *one cherub*, Exod. 25. 19. *two cherubims*, Ibid. v. 18. or *cherubim*; as *to thee Cherubim and Seraphim continually do cry*. Or Greek; as *Philippi, a City of Macedonia*, Act. 16. 12.

Comparison.

These following Adjectives are irregularly compared, as in Greek and Latin, so also in English and other Modern Languages: *good, better, best; bad, evil or ill, worse, worst; little, less, least; many or much, more, most*.

The English and other modern Tongues keep still some Latin words irregularly compared; but then they lose their comparative signification; as *major, minor* from *magnus great, major greater, parvus little, minor less*. The Substantive *maxim* is derived from *maximus* the superlative of *magnus*.

Gender:

And this sort of Heteroclisy hath (*p. 30.*) been named Heterogeny.

Heterogeny.

Many English words, which signifie neither *he* nor *she*, and are therefore reckoned Neuters, are yet used as Masculins; or as Feminins; or as Common, masculins or feminins: which genders, not proper to them, they seem often to have borrowed from another Language, and taken the use of them, besides that of their Regular Neuter.

Masculins. As *sea*, *sword*, from the gender of the words *πόντος*, *gladius*. *The sea returned to his strength*, Exod. 14. 27. *Put up thy sword into his place*, Matth. 26. 52.

Feminins. As *city*, *earth*, *pit*, *tree*, from *πόλις* *urbs*, *γῆ* *terra*, *אֵרֶב*, *arbor*. *The city of God—she shall not be removed*, Psal. 46. 4, 5. *The earth shall yield her increase*, Psal. 67. 6. *Let not the pit shut her mouth upon me*, Psal. 69. 16. *The fig-tree puts forth her branch*, Marc. 13. 28.

Common, masculins or feminins; as *heart* masculine from the Hebrew *לֵב*, feminine from the Greek *καρδία*. *The heart knows his own bitterness*, Prov. 14. 10. *He, that pricks the heart, makes it to shew her knowledge*, Ecclus. 22. 19. where observe the joining the two genders *it* and *her* together. So the word *ship* is used as feminine, from *ναῦς* *navis*: *when the ship was caught, we let her drive*, Act. 27. 15. and as masculine in such expressions as these, *a man of war*, *a merchant-man*.

Some words, besides their own, take also to themselves the gender of that, under which they are comprehended as Particulars under the General.

Thus

Thus names of Rivers are used also as masculins; of Cities, as feminins; because the general words *fluvius* a river, and *urbs* a city are used so. *Jordan overflows his banks*, Jos. 3. 15. *Her time* (i.e. *Babylons*) *is near to come*, Isai. 13. 22.

The Abstract word does sometime usurp the gender of the Concrete; as *love works no ill to his neighbour*, Rom. 13. 10. *Love* taketh that masculin from *the lover*, or from *eggs amor the love*.

Things are represented often under the notion of Persons, from which they take the respective genders of Masculin or Feminin: V. G. the *Sun* ἥλιος *Sol* is represented as a male person or being; the *Moon* μῶν *luna*, as a female: *the sun shineth in his strength*, Apoc. 1. 16. *The moon shall not give her light*, Matth. 24. 29.

Thence it is that a substantive of the common gender is often joined to a Neuter; as *this heap be witness* Gen. 31. 52. Thus in Latin, *testis, flumen, agricola aratrum*.

The Spirit.

Besides what has been observed in general concerning the Spirit and Accent of Words in the Prosody; something more shall be here added, which in particular belongs to Nouns; and so singly to each part of Speech, as there will be occasion.

The use of the Aspiration *b* is very frequent in distinguishing the signification of some words from that of others, and one part of speech from another.

It distinguisheth the different sense of Nouns:

Substantives; as *bair* air, *barm* arm, *bart* art, *bearth* earth, *bedge* edge.

Substantives from Adjectives; as *ball* all, *bill* ill.

Nouns from Pronouns; as *bour* our, *bit* it.

The Accent.

Some words have no accent at all; viz. *a, the*; and the casual signs, *of, to, by, with*.

An Emphatick word can never want an accent; as *the* is Emphatick in this clause, and *The Word was God*, John I. 1.

Most words accent the former syllable; as *brother*: thus the compound of two monosyllable substantives; as *footman*. Pronouns compounded with *self* accent the last; as *myself*. Other compounds retain the accent of the last compounding word; as *all* and *mighty, almighty*, not *almighty*.

The Derivatives keep the accent of their Primitives; as *bounty bountiful bountifulness*.

Nouns, which from Latin and Greek are used in English without any change, such as Proper Names, follow the Latin General Rule, and have the accent upon the last syllable but one, if it be long, by Nature, Position, or Use; as *Achaia, Beræa; Olympas, Damascus; Thessalonica, Epaphroditus*: Otherwise, upon the third from the end; as *Cæsarea, Junia, Philologus, Sospiter*.

This also holds good in other words, (besides Proper Names) which are not English; as *omniprésent* from *omniprésens*, *omnipotent* from *omnipotens*.

A Mute before a Liquid lengthens not the foregoing vowel; as *Epaphras*.

Some Appellatives from Latin, not changed in English, have the English accent upon the third, though the second in Latin be long; as *auditor, orator, competitor, inquisitor*.

I shall leave, what few particulars remain concerning English Accents, to use and observation.

Three of the eight parts of speech, *viz.* the Noun, one of the two Principals, and the Article and Pronoun, which partake of its nature and chiefly attend upon it, together with all their Accidents, are now dispatched. None of these three, either by themselves or joined, can make a sentence without the help of the other Principal part, the Verb, which with its Participle is very fitly placed in the middle of the other parts. For though all the eight are by a necessary and mutual dependence so linked, that not one can be thoroughly understood without the knowledge of all the rest, especially in what relates to Derivation and Composition; yet the Verb is the chief of all; the life and soul, as it were, of the whole; it fixes all the other parts, which without it do but wander to no purpose of any signification; it is the spring of all motion, which actuates and cements all the rest, and enlivens that Grammatical Body, the Sentence. I have *p. 2.* compared Sentences to Axioms in Mathematics: but (since it may be allowable to represent one and the same thing under several views, without being guilty of contradiction, where an adequate and perfect comparison is not pretended to) if, in allusion to a Mathematical Circle, the Sentence is consider'd as a Period of so many words concurring towards the making of one full sense; the Verb is the Center, in which all those words, like so many Lines meeting are united, from which they proceed, and unto which they tend, and bear a constant relation.

V E R B.

SINCE Verbs (as has been said before *p. 22.*) signify Motion, and every motion necessarily supposes some Being or Existence; and a being may be considered either simply Subsisting in it self, or with some farther State and Action added to it: therefore there are two sorts of Verbs; either Substantive, which signifies simply *to be*; or Adjective, which can't stand without the other either expressed or understood; as *I read*, i. e. *I am reading*.

Then because the Action is either Done or Received; all Adjective Verbs are either Active, which signify *to do*, or to be the Agent; as *I love*, i. e. *I am loving* or *I do love*: or Passive, which signify *to suffer* or receive some Action from another Agent; as *I am loved*.

Again

Again because the Action may be confined Within, or proceed Without; therefore the Verb Active is either Transitive, when the action passeth upon another; as *I read a book*; or Intransitive, when it does not; as *I rise*.

The Verb Intransitive is likewise called Neuter; because Neither is it Passive, as signifying *to do* and not *to suffer*; Neither properly Active, as having no subject without to receive its Action.

The Active and Passive signification of a Verb are by Grammarians stiled Voices.

The same verb may often be used in different significations; V. G. *to burn*; as *the fire burns the wood*, *the fire burns bright*, *the wood burns*: the first is Transitive, the second Intransitive, the third has more of the Passive, tho' it is not entirely so; because there is a plain difference between *the wood burns*, and *the wood is burnt*; the first implies the thing In doing, the last supposes it Done.

Before i go on, it will be necessary to make some reflections on the notion I have given of the Verb. I have, according to my Master Dr. Busby, described its chief character to be Motion, whether it be Action or Passion. By Motion i mean that which moves the Being from the simple and abstracted notion 'tis first consider'd under, into some subsistence, state or condition, which adheres to it. E. G. *Socrates is a philosopher*: *Socrates teaches Plato*: *Socrates is killed with Poison*: I move the first apprehension i had of that noun *Socrates* unto a farther consideration of what he Is, Acts or Suffers. Again by Motion i understand not strictly, what the Philosophers oppose to Rest; for thus the word *rest* in this sentence, *the dead rest from their labours*, could be no Verb; but generally the condition of the thing i speak of, as the condition, which I mention concerning *the dead*, is that they *rest*. Besides when i divide the Verb into Substantive and Adjective, i consider the subject either as it Is, as *there is a man*: or as somewhat else is Added, to what it Is; as *the man liveth*, i consider *the man*, not only that he *is*, but that he *is living*. Then i divide the Verb Adjective into Active and Passive, because what is Added to the subject, is either from the subject itself, or from another, as *i love*, *i am loved*. Lastly what is Added to the subject from itself, the subject either keeps to itself, or communicates to another; which produces the division of a Verb Active into Intransitive or Neuter, as *i rise*; and Transitive, as *i raise my spirits*:

Spirits. What therefore the Grammarians call Action and Passion in Verbs; is not to be taken in the same strict sense with that of the Philosophers; for else a Verb Active must needs often be reckon'd Passive; as *i suffer wrong*, *suffer* in a Grammatical sense is a Transitive Active, and yet it signifies Passion. That Verb, which is call'd Active in Grammar, is generally capable of admitting the sign *Do* before it; as *I do suffer wrong*: and the Passive is that, which is made from that Active by the addition of the Substantive Verb *Am*; as *wrong is suffer'd by me*. I shall here subjoin, what the ingenious Mr. l'Abbé Desmairais has in his learned French Grammar on this Subject. "A Verb Active is a Verb, which can govern in the Accusative the term or subject of the action or impression, which it signifies: A Verb Neuter is a Verb, which comprehending in it self the term of the action, impression, or state, which it signifies, governs no noun in the Accusative: A Verb Passive is a Verb, which being Active in its first state, comes afterward by a change of its ending to lose the form, the signification and government of the first state.

The Verb is either Primitive; as *to read*: or Derivative; as from a noun; V. G. *to name*, *to cause*, *to father*, *to patronize*, *to be bettered*, *to be worsted*: Either Simple and Uncompounded; as *to take*: or Compounded; as *to partake*.

Either Simple and Uncontracted; as *thou readest*, *he readeth*: or Contracted; as *thou read'st*, *he reads*.

No Motion can be considered without its Manner and Time: thence Verbs are varied or declined with Mood and Tense.

Time is one of the distinguishing characters of the Verb, which is therefore by the Philosopher defined thus; "the Verb is what carries with it the signification of Time, no part whereof signifies any thing by it self, and which is the sign of things spoken of another.

Every motion is either confined to a set Number of Persons and agents, or it is not; and therefore the Mood or manner of motion is either Finite and declined with numbers and persons, or Infinite and without.

The Finite motion is either Independent and absolute, or Dependent and commanded, or Contingent and accidental.

The Moods consequently are four; three Finite; Indicative, which plainly shews the motion; Imperative, which bids it; and Potential, which signifies its possibility; one Infinite, Indefinite or Infinitive, which intimates a motion without fixing it upon any number or person.

Some of these Moods have other various names; the Indicative is named also the Interrogative or asking, and the Responsive or answering mood: the Potential is named sometimes Subjunctive or Conjunctive, because it is joined to another sentence by some word or particle; sometimes Optative, when it wishes; sometimes Dubitative, when it doubts.

The Motion, with respect to its Time, either Is at this very instant, or Has been before, or Will be hereafter. Besides the time of the motion, if it be at this instant, is fixed, and can be neither more nor less instant than it is: but what has been or will be, may be nearer to or farther from what is; Again, the time of what has been, may be certain or uncertain. Thence it comes that Verbs have several sorts of Tenses.

They are indeed chiefly three; the Present, which is Now; the Preter, which is Passed, gone by and before; the Future, To come.

The Present is but one Point of time, and therefore indivisible; so there is but one Present. And that Present is so little while present, and so soon passed, that the Hebrew and Sacred Language owns no present at all.

The Preters and Futures are floating in their duration and continuance; and therefore are manifold.

The Preter is threefold; Imperfect, whereby is meant a time which Was in duration, but not yet finished; Perfect, or time which Has been but lately finished; Plu-perfect, or time, which Had been long ago finished, and is now More than passed.

Besides these three Preters, there is another (in the Active voice only) which signifies something Passed, but the time whereof is Uncertain; it is call'd Indefinite, and by the Greeks, (from which it is borrowed, and which have it in all voices) Aorist; for it is unknown to the Latins.

The Futur is twofold; the first may be truly call'd Imperfect, when the thing meant by it is merely Future, still to come and to be done: the second Perfect, partly Future, partly Perfect, when one thing, though it is yet To come, is however supposed to be Passed, with comparison to another thing, which is To come after it. The First belongs to the Indicative mood, the Second to the Potential.

This second Future seems to me to have much of the nature of the Greeks third Future, used by them only in the Passive Voice, and called *Paulo-post-futurum*, a Future which will be hereafter; for as among the Greeks that Future is formed from and has the Augment of the Perfect, so in English this second Future has the sign and the ending of the Perfect besides its own sign; as *i have loved*, *i shall have loved*.

The Imperative has only the Present Tense: The Infinitive; the Present, Perfect and Future: but the Present and Future of that mood differ only in sense; as *I think him to be grateful*, *I promise you to be grateful*; i. e. *I think that he is grateful*, *I promise you that i will be grateful*.

The Imperative and Potential imply a Future signification; for, what is commanded or contingent, can't yet be sure and present.

All verbs Personal, which have their three persons in each number, are declined three ways, or by three kinds of Paradigms and exemplary Forms.

The First and General is through the three Principal Tenses, the Present, the first Future, and the Perfect.

The Second, through all the Moods and Tenses.

The Third, through the Numbers and Persons.

These three Paradigms or Forms may be call'd the Conjugation of a Verb.

The Present of the Indicative is the Theme or foundation and original, whence all the other Moods and Tenses are made.

It immediately maketh the Imperfect and first Future by the addition of signs without changing the end; and the Perfect both by signs and for the most part changing the end, from which Perfect all the rest are made.

The Indefinite and Perfect, when they change the end, either increase or diminish the word.

The Augment or increase is either Syllabical *i. e.* of Syllables; as *i wait, i waited, i have waited*: or Temporal *i. e.* of the Quantity; as *i give, i gave; i think, i thought, i have thought*. The Literal Augment or increase of letters sometimes increases neither the Syllables nor the Quantity; as *i give, i have given; i do, i did, i have done*.

The Decrement or diminution of the word is chiefly Literal or Temporal; as *i have, i had; i feed, fed*.

More shall be said afterwards of the formation of these two tenses.

The Paradigm of the Signs, or Formation of the Moods and Tenses.

	Indicat.	Imperat.	Potent.	Infinit.
Pres.	am, do	let	may	to.
Imperf.	was, did		might.	
1 Fut.	shall or will.			
Perf.	have		might have	to have.
Plup.	had		had possibly.	
2 Fut.			shall have.	

Some of these are Verbs, when they are not joined to a Verb or Participle; *am, do, will, have*: as *I am honest, I do my business, I will the good of every body, I have the good word of all men.*

Will is ever a Verb, when it signifies *to desire*, or *to be resolved*; as *I will go into the country, I will have you safe.*

These Signs are Auxiliary Verbs, which help to form the Moods and Tenses; most of which Auxiliaries are either Defective having only the Present and Preter; or Variant in the formation of their Tenses; *I may, I might; I shall, I should; I will, I would; I do, I did, I have done; I have, I had; I am, I was, I have been.*

Should and *would* are sometimes signs of the Potential, chiefly, when they can be turned by *might* or signify *possibly*; as *I should or would trust, I should or would have trusted him, if i was sure or had been sure of his honesty; if i should trust him, I should repent it.* Otherwise *I should* is the same as *I ought*; *I would*, as *I desired*: as *I should have trusted him, I would have stayed with you.*

May or *might* sometimes are no signs, but Verbs, and signify *it is* or *it were lawful*; as if I *may* say so, if I *might* believe you.

The Verb *can* *could* signifying *may* *might* becomes a sign; as *what can I hope?* *what could I hope?*

The signs *do* and *may* are often left out and understood; as *i do read*, *i read*; *i desire that he may come*, *that he come*; *may the God of grace make you perfect*, *the God of grace make you perfect*, 1 Pet. 5. 10.

In the second Future *shall*, and in the Plu-perfect possibly, is frequently omitted; as *when i have* (or *shall have*) *read the book*, *i will give you my thoughts upon it*; *if you had* (or *had possibly*) *given me warning*, *i had* (or *possibly had*) *not done it*.

The Imperative in the third person useth the sign *let*; but in the second, either the sign *do*, or none at all: as *let him read*, *let them read*; *do thou read*, *do ye read*; *read thou*, *read ye*. The * Accusatives *him*, *them*, are governed of *let*: which of itself is a verb; when it hath a Nominative, and signifies *to permit* or *give leave*; as *I let every body please himself*.

* The English Accusative, which is between the sign *let* and the Verb, is the Nominative of the Verb in Greek and Latin, where no signs are used.

The Greek and Latin Imperatives have no first persons; but the English seems to have them; as *let me read*, *let us read*: which in those two languages are supplied by the Subjunctive; for that mood is often used by them instead of the Imperative, and is then call'd Mandative or commanding.

The English use of the Imperative in the first person has the signification of the Optative and wishing or Exhorting.

The Paradigm of the Signs through the Numbers and Persons.

1	2	3	1	2	3.
I	thou	he	we	ye	they
am	art	is		are.	
do	dost	doth		do.	
was	wert	was		were.	
did	didst	did		did.	
S. { shall	shalt	shall	P. {	shall.	
will	wilt	will		will.	
have	hast	hath		have.	
had	hadst	had		had.	
may	mayst	may		may.	
might	mightst	might		might.	

The Persons are expressed and distinguished by the Pronouns; Singular, *i thou, he she it*; Plural, *we, ye, they*: except where the Noun it self is expressed; as *the Lord is king, he hath made the world*, Ps. 93. 1, 2. *the works of his hands are verity, they are done in truth*, Ps. 111. 7, 8. or where the Article supplies the place of the first, second, or third person; as *I John, who am your brother, was in the spirit*, Apoc. 1. 9. *our Father, which art in heaven. he, that loveth another, has fulfilled the law*. Rom. 13. 8. *we, that are strong, ought to bear the infirmities of the weak*, Rom. 15. 1. *ye, that stand in the house of the Lord, praise the Lord*, Psal. 135. 1, 2. *they, that run after another God, shall have great trouble*, Psal. 16. 4.

The Verbs in the second always and sometimes in the third persons singular, except those of the Imperative, vary the end of the sign; of the first sign,

if there be two (as *might have, shall have*); or their own end, if there is no sign expressed.

The second singular ends in *-st*; as *thou dost read* or *thou readeſt, thou mightſt have read*: or in *-t* after *-l*, as *thou wilt*; and after *-r* in the Verb Subſtantive, as *thou art, thou wert*.

The third ſingular in the preſent of the Indicative, and the Auxiliary verbs *do, have*, ends in *-thor -s*; as *he doth* or *does read, he readeth or reads, he bath or has read*.

Theſe Perſons ſometimes change not their end; as when there is ſome command, E. G. *ſee thou do it not* Apoc. 19. 10. or when a Particle puts the verb in the Subjunctive; as *if thou do that, which is evil, be afraid* Rom. 13. 4. or when ſuch a governing word or Particle is underſtood; as *he refuseth to bear the voice of the charmer, charm he never ſo wiſely*, Pſal. 58. 5. i. e. *though be charm*.

The Perſon goes either before the ſign, or, if there be none, before the verb; as *i do read* or *i read*.

But the Perſon goes after, when the Mood is Interrogative or Imperative; as *readeſt thou; doeſt thou read? read thou, do thou read, let him read*.

Or when the governing word or Particle is underſtood; as, *had they known it, they would not have crucified the Lord of glory*, 1 Cor. 2. 8. i. e. *if they had known it. Be it unto me according to thy word* Luc. 1. 38. i. e. *may or let it be*,

Or when there is ſome tranſpoſition of caſes and words; as *a bruised reed ſhall he not break*, Matth. 12. 20. *blessed are the peace-makers*, Matth. 5. 9. *in thy light ſhall we ſee light*, Pſal. 36. 9.

Or when ſome Particle begins the clauſe; as *then ſhall the king ſay, &c.* Mat. 25. 34. *now letteſt thou thy ſervant depart in peace*, Luc. 2. 29. *thrice was i beaten with rods*, 2 Cor. 11. 25. *therefore ſhall they be your judges,*

*judges, Luc. 11. 19. there are the workers of iniquity
allen, Pl. 36. 12. as said the prophet Esaias John 1. 23.
And constantly after the Expletive or insignificant
word there; as there hath no temptation happened, &c.
1 Cor. 10. 13.*

Or in a Parenthesis, or between two comma's;
as (*said he*), *said i*, *quoth he*, and such like.

With the Negatives, *nor*, *neither*, the person goes
sometimes before, sometimes after; as *ye neither
go in your selves, nor suffer ye them*, &c. *Matth. 23.
13. neither does he himself receive the brethren*,
3 John 10.

The Verb Active can be resolved into the Verb Sub-
stantive and the Participle Present Active; and the
Verb Passive is entirely and throughout made of the
Verb Substantive and the Participle Passive; and all
the Preter-tenses of the Active (except the Imper-
fect) are formed with the Participle Passive and the
signs. Therefore it will be necessary to treat of the
Participle in this place.

PARTICIPLE.

A Participle is a word, which partakes of the na-
ture of a Verb, from which it is derived; and
of the nature of a Noun Adjective.

As it is derived from the Verb, it is also (like the
Verb) either Substantive or Adjective; and may re-
quire after it the same case as the Verb,

As it partakes of the nature of a Verb, it has three
tenses, the Present, Perfect, and Future; which in
the Participle Substantive are these, *Being*, *Having
been*, *About to be*.

The Participle Adjective is either Active or
Passive.

The Present and Future Active are made of the Active Verb Present, the first by adding *-ing*, the last by the sign *about to*; as *read, love; reading, loving; about to read, about to love.*

The Perfect Passive is also made of the Active Verb Present by adding *-d* or *-ed*; as *love, pardon; loved, pardoned.*

It changes sometimes nothing but the Quantity; as *i read long, read short*: or the Quantity is changed by removing the final *e* quiescent; as *i chide, obid.*

It changes nothing at all in some, such as these, *cast, cut, shut, put, hurt, set, come.*

The Perfect Passive often uses also the signs *being, or having been*; as *being loved, having been loved.*

From the Participle Perfect Passive, the Verb formeth its Indefinite by prefixing the Person; thence its Perfect, Plu-perfect and second Future, by inserting the signs; as *loved, i loved, i have loved, &c.* And the whole Passive Voice by the help of the Verb Substantive, as will be shewed hereafter.

The Perfect Active and Future Passive end both as the Perfect Passive; but the first uses the sign *having*; the other, *about to be*; as *having loved, about to be loved.*

The Future sign *about* is frequently understood; as *i am to read or about to read, this book is to be read or about to be read.*

The Participle Passive has no Present in English, no more than in Latin. For *lectus read or being read* can't in propriety of speech be reckoned Present. And even the Present of the English Passive Verb has more of the Perfect than of the Present. E. G. *the book being read, the book is read*; these intimate the Action rather passed and done than present and a-doing. Therefore i would choose to express the present thus, *the book being a-reading, the book is a reading.* So the present *moritur* is Englished *he is a dying*, the perfect *mortuus est* *he is dead.*

As the Participle partakes of the nature of a Noun Adjective; it is joined to, and agrees with Substantives. It is also compared; as *loving, more loving, most loving, or loving'st; loved, more loved, most loved.*

There is hardly any Participle Primitive, since they all are derived from Verbs; or even from Nouns, as *gifted* from *gift*, *money'd* from *money*. The Participle *beloved* may be called Primitive in this sense, that though it be made of the Particle Inseparable *be-* and the simple or uncompounded Participle *loved*, yet there is no such Noun or Verb as *belove*.

Some Participles in *-ent* are derived from the Latin Present *-ens*, as *present, absent, eminent, apparent*; but such English words are rather Adjectives or Participial Nouns, than Participles.

Others have both the English and Latin ending; as *to preside, presiding, president*; which last is used as a Noun Substantive.

The words *present absent* are Latin Participles *presens absens* from the Verbs compounded *præsum i am before, absum i am away*; the first of them *presens* hath not the whole signification of its Verb, for *præsum* signifies not simply *i am present* but *i preside* and *am first*, but *presens* hath the first, not the last sense. From another compound of *sum* viz. *possum sum potis i am able i can*, there is also a Participle *potens potent* or *being able, mighty*: But this as well as the other two is more a Noun than a Participle. These three are the only compounds of *sum*, which seem to have any present Participle; and *Ens*, which is that of *Sum*, is never used in Latin but for what we call in English a *Being*.

The Participle is Simple or Compounded, as the Verb, from which it is derived; V. G. *taking, partaking*. But there are also some, which are Compounded, though their Primitive Verb be not; as *to breed, bred, welbred: to colour, coloured, bigb-coloured.*

loured. If these compounded Participles are compared, it is done either by the change of the first compound ng word; as *better-bred*, *best-bred*; *higher-coloured*, *highest-coloured*: or by the signs; as *very well-bred*; *well-come*, *more welcome*, *most welcome*. The reason, why *better come*, *best come* are not used as well as *better bred*, *best bred*, when *well* compounds both, is this; that in resolving the composition you may say *he is bred well* in the same sence as *he is welbred*, not *he is come well* as *he is welcome*.

Besides the Participle *welcome*, though it be compounded, yet is (in that signification) Primitive; for the compounded Verb *to welcome* is never but an Active Transitive, but the Participle *welcome* is Neuter, as the simple Verb *to come*. Thence ariseth the difference between *he is welcome to me*, and *he is welcomed by me*. And though we may say *he came*, yet we can't say *he welcome*.

The Participle may also be Simple or Uncontracted; as *loved*: or Contracted; as *lov'd*.

The Verb and Participle are so near allied and almost inseparable, that the Conjugation of the first is not complete without the addition of the last; and therefore they shall be set forth under one and the same Paradigm.

The Latins form from their Passive Future Participle three words; which by them are named Gerunds, and signify some action to be done: which have three terminations, one for the Genitive, another for the Dative, or Ablative, a third for the Accusative. The English tongue hath also, what answers this.

The Participle in *-ing*, when it only denotes some Action, and is joined with the Casual signs or some governing Particle, without agreeing with any word, is termed a Gerund; E. G. *he made an end of speaking his*

his mind to me; he is given to laughing; we are both weary, he with beating, i with being beaten; i delight in reading histories; this land is fit for plowing; i am discouraged from writing.

The Latins have two other sorts of words, the first with an Accusative, the other with an Ablative ending, called Supins, and formed from the Participle Perfect. The first has an Active signification, and follows words of motion; the other has a Passive one, and follows such words as these, *easy, hard, fair, filthy, strange, wonderful, &c.* But the English, and Greek tongues know no Supines, but express them by the Verb Infinitive; as *i go to hunt, this is easy to be done.* The Greek has no Gerunds neither, and for them as for the Supins use likewise the Infinitive.

The Verb Substantive *I am.*

This Verb is by nature the first, and only one; by use, the most frequent, without which all other verbs are no verbs, but mere nouns; and no true Proposition or sentence can be made: and therefore it is by Philosophers called the Tack of all Propositions, whereby the Predicat and Subject are joined together. The Predicat is what is spoken of something, and the Subject is the thing, of which the Predicate is spoken; as *a man is a creature; Priscian is a Grammarian.*

All other Verbs must be resolved into this Verb; as *the man liveth; the man is living;* and therefore it is called Substantive, because it alone expresses the Substance or being of the Noun; they Adjectives, which add nothing to the Substance of the Noun but the Attribute or Predicate.

The formation of its Moods, Tenses, Numbers and Persons is very irregular.

It has no Indefinite.

This

This Substantive Verb is irregular and defective not only in English, but also in Latin, and in Greek, which last I shall here observe to have a greater variety of Tenses than the Latin; and besides their Imperative and Infinitive are better supplied with them than the Latin. Yet the Greek Imperative of the Verb Substantive has only the Present, which is the only Tense the Latin and English have in that Mood. The Greek Infinitive of that Verb has no Perfect; but the Latin has even the Future (which no other Verb has in that Mood) *fore*, which the English have no other way of expressing but by adding the Adverb *hereafter* to the Present, *to be hereafter*; and I observed, p. 64. that in English the Present and Future in that Mood differ only in signification.

The Greeks exceed the Latins not only in Tenses, but also in Moods, for their Optative and Subjunctive end differently, and are therefore two distinct Moods. Whereas in Latin their ending is alike, and are therefore by several Grammarians with good reason comprehended under one, though by others accounted as two with regard to the several significations of what Particles the Verb depends upon.

I shall here add, that the number of the Greek Tenses, which riseth to nine, might be matched in many English Verbs. V. G. *to sing*. Present *I sing*. Imperfect *I did sing*. Perfect *I have sung*. Plu-perfect *I had sung*. Three Futures *I shall sing*, *I will sing*, *I shall have sung*. Two Indefinites *I sing*, *I sang*. I have indeed in the following Paradigms represented *shall* or *will* as the same Tense, and made two Indefinites (which are only found in some Verbs) a redundancy and superfluity, p. 27. The Difference between these two Indefinites (if any) is so small, that I am not able to define it; and that between the two Futures *shall* or *will* seems to me to be this, that *shall* is more indefinite than *will*; *shall* regards any uncertain time, so it be future; *will* signifies something more certain and designed. Again *shall* not *will* is used in the future, which I call in the Paradigms Second, and which belongs only to the Potential: because *shall* respects, what is only possible, what may or may not be; *will* respects, what is fully resolved to be. E. G. *when I shall have advised with my friend, I will give you an answer*. *Advising with my friend* is yet doubtful and undetermined; but *to give an answer when I have taken advice* is certain and resolved. Yet sometimes, as in Interrogative and Indefinite forms, the sign *will* in that Future Potential seems to be used as well as *shall*: E. G. *when shall you have done? when will you have done? I know not when he shall or will have done*. But even here *will* determines the action more than *shall*, and hath more of a verb than of a sign, i. e. *when will you have or when do you resolve to have done*. But these are such niceties, which (may be) I have insisted on too long, and am not yet fully satisfied in.

The Conjugation of

The Gene-

I am, I shall be,

The Paradigm of

	Indic.	Imperat.	Potent.
Pres.	I am	be thou	i may be
Imperf.	I was		i might be.
1 Fut.	I shall or will be		
Perf.			i might have been
Plup.	I had been		i had possibly been,
2 Fut.			i shall have been,

The Paradigm of

	1.	2.	3.
Present Indic.	i am	thou art	he is.
Imperat.	S. } i was	be thou	let him be.
Imperf. Indic.		thou wert or thou wast	he was.

All the rest are declined according to the foregoing rules in the formation of the Persons.

The Imperfect *was* is often made *were*, after some Particles, either expressed or understood, *if*, *though*, &c. as *if i were sure of it*, or *were i sure of it*. Likewise *be* for *am*; as *if i be sure*, *if thou be'st sure*, *if be be sure*, &c.

Interest the third person Present Indicative of the Latin compound *intersum* is used in English as a Noun; as *the interest of money*; *it is my interest*, *mea interest*.

the Verb Substantive.

ral Paradigm.

I have been.

all the Moods and Tenses.

Infinit.

to be

I

to have been

Partic.

being.

about to be.

having been.

the Numbers and Persons.

1.

P. { we are
we were

2.

ye are
be ye
ye were

3.

they are.
let them be.
they were.

The

The Conjugation of the Verb Adjective

The Active

The General

I read, I shall read,

The Paradigm of all

	Indic.	Imperat.	Potent.
Pref.	I read	read thou	i may read
Imperf.	I did read		i might read.
1 Fut.	{ I shall or will read		
Indef.	I read.		
Perf.	I have read		i might have read
Plup.	I had read		i had possibly read
2 Fut.			i shall have read.

The Paradigm of

	1	2	3
Pref. Indic.	{ i read	thou readest	he readeth
Imperat.	{	read thou	let him read

The rest follow the Rules of the Persons.

The Active Voice may also be conjugated by resolving the Verb into the Verb Substantive and Participle Present Active; as *I am reading, be thou reading, &c. I was reading, &c.*

both Active and Passive.

Voice.

ral Paradigm.

I have read.

the Moods and Tenses.

Infinit.
to read

Partic.
reading.

about to read.

to have read

having read.

the Numbers and Persons.

1
p. { we read

2
ye read
read ye

3
they read
let them read.

The

The Passive

It is formed by the Verb Substantive and the Parti-

The Gene-

I am read, i shall be read,

The Paradigm of all

	Indicat.	Imperat.	Po-
Pref.	I am read	be thou read	i may be
Imperf.	I was read		i might be
1 Fut.	I shall or will be read		
Perf.	I have been read		i might
Pluperf.	I had been read		i had possi-
2 Fut.			i shall

The Paradigm of the

	1.	2.	3.
Pr. Indic.	I am read	thou art read	he is read.
Imperat.	be thou read	let him be read.	

The rest are declined, as before.

Voice.

Principle Perfect Passive.

General Paradigm.

i have been read.

the Moods and Tenses.

Present.
read
read.

Infinitive.
to be read.

Participle.

have been read, about to be read.
to have been read, read, being read,
possibly been read. [having been read.
have been read.

Numbers and Persons.

1.

2.

3.

1. { we are read ye are read they are read.
2. { be ye read let them be read.

The Verb Meed,

There are some sorts of Verbs, most of them In-
ned partly Actively, partly Passively, i call Meed,
some of their tenses like Actives, some like Passives;
different ending retain one and the same Active signi-

The Gene-

I go, i shall go,

The Paradigm of all

	Indicat.	Imperat.	Po-
Pref.	I go	go thou be gone	i may i may i might i might
Imper.	i did go		
1 Fut.	i shall or will go i shall or will be gone		
Indef.	i went.		
Perf.	i have gone i am gone i have been gone		i might i might
Pluperf.	i had gone i was gone. i had been gone		i had i was i had
2 Fut.			i shall i shall

The Paradigm of the Numbers and

and Deponent.

transitive or Neuters, which, because they are declined after the fashion of those Greek Verbs, which end as *to go* or *to be gone*. These English Verbs under a fiction.

ral Paradigm.

i have gone or i am gone.

the Modes and Tenses.

tent.

go
be gone
go.
be gone.

Infinit.

to go
to be gone

Particip.

going.

about to go.
about to be gone.

have gone

to have gone

gone, having gone.
being gone.

have been gone to have been gone having been gone.
possibly gone.

possibly gone.

possibly been gone.

have gone.

have been gone.

Persons is, as before.

But there is another kind of Meed Verbs, which are Transitive, and besides have also a Passive form, which signifies both Actively and Passively; as *to enter or go into*; *i enter the town, i am enter'd the town, the town is enter'd*: again *to enter or admit*; *i enter him into our society, i am entered into your society*.

Such forms of Verbs as these, *i am entered the town, i am passed the river*, resemble what the Latins and Greeks call Deponent Verbs, because they have indeed a Passive ending, but lay aside the Passive signification.

Though i have endeavoured to make a comparison between the English and those two learned Languages in the use of these Verbs; yet there is this difference, that every Perfect Active Verb among the Greeks has always a Meed as well as a Passive Voice; and a Deponent among the Greeks and Latins hath usually neither an Active ending, nor an Active signification: but in English it is not every Verb, which uses this Meed or mixt way of declining; and besides, those Transitives, which put on a Transitive Sense under a Passive Form, are used also in an Active and Passive sense as well as form. E. G. the form *i am read, i am loved*, from *i read, i love*, is never used in that Active sense, as *i am gone, i am run*, from *i go, i run*; and those Transitives *i am entered, i am passed*, have not only an Active form, *i enter, i pass*, whence they are made; but also a Passive form and meaning, *the town is entered, the river is passed*. I must also add, that in such forms as these, *i am entered the town, i am passed the river*, the Accusative case may seem to be governed by some Particle understood, *into, over*.

The

The Anomaly of the Verb and Participle.

The Heterostoichy of the Verb.

1. in the Indefinite.

The Indefinite is often made, not from the Perfect, but from the Present by changing

a Vowel into another ; as *i give, i gave ; i abide, i abode ; i come, i came ; i throw, i threw ; i draw, i drew.*

a Diphthong into another ; as *i slay, i slew ; i see, i saw.*

a Vowel into a Diphthong ; as *i take, i took.*

a Diphthong into a Vowel ; as *i cleave, i clave.*

2. in the Compound.

The Compound sometimes changes the vowel of the Simple word ; as *to scand, to ascend ; to patrate, to perpetrate ; to damn, to condemn ; sacred, to consecrate : statute, to constitute.*

Some Compounds leave out one vowel of the Diphthong of the Simple ; as *to cause, to accuse, to excuse.*

Others change the Diphthong into a vowel ; as *to explode* (from the Latin *plaudo*, whence the English *plausible*) : but *to applaud* keeps the Diphthong.

Some there are, which change the signification as well as the vowel of the Simple ; as *to commend* or *praise, to command* or *bid* from the Latin *mando, i command*, whence the English word *a mandat, a mandamus* : which are the third person singular, and the first plural of that Latin verb.

These Compounds and Simple are both of Latin original, and those changes are taken from the Latin ; and many such Compounds besides are used in English, which change the vowel of the Latin Simple, that is not used in English ; as (*jaeto, i throw*) *to reject*, (*arceo, i drive away*) *to coerce*, (*frango, i break*)

to infringe, (quæro, i seek) to inquire, (calco, i kick)
to inculcate, (salto, i leap) to insult, (claudio, i shut)
to exclude.

The Heterostoichy of the Participle.

The Participle Perfect Passive sometimes turns

a Vowel into another Vowel ; as *to get, got ; to fling, flung ; to hang, hung.*

or into a Diphthong ; as *to find, found.*

a Diphthong into a Vowel, by leaving out one of the vowels ; as *to lead, led ; to feed, fed ; to shoot, shot :* or by changing both vowels into a new one ; as *to tread, trod.*

a Consonant into another ; as *to make, made ; to lend, lent :* *to bless, blessed* and by contraction *blest ; so to spill, spilled, spilt.*

Some Participles both change and add some letters ; as *to sell, sold ; to keep, kept :* or else they are contracted, as it were, from *selling, keeping.*

Others both change and omit ; as *to stand, stood.*

The Heterology of the Verb and Participle.

The same Verb, and Participle of the same Verb, may be taken in two quite different significations ; as *to learn, to be taught* or *to teach ; i learn thy commandments*, Pf. 118. 73. *the meek he will learn* (so in the old translation, but in the new *teach*) *his way*, Pf. 25. 8. *to behold ; beheld* or *seen, beholden* or *obliged : this is beheld by me, i am beholden to you.*

The Participle as well as the verb may signify both Actively and Passively ; as *i am-a-telling the money, the money is-a-telling.*

The Heteroclisy of the Verb.

Redundant

In the Present; as *to clean, to cleanse; to fright, to frighten.*

In the Indefinite; Some Verbs have two Infinitives, either both different from the ending of the Perfect; as *to drive, i have driven, i drove or drave;* or one only different from the Perfect; as *to dare, i have dared, i dared or durst; to fly, i have fled or flown, i fled or flew; to begin, i have begun, i begun or began; to sing, i have sung, i sung or sang.*

In the Perfect; as *to speak, i have spoke or spoken; to tear, i have tore or torn.*

Deficient

In the Tenses or Moods. There are Verbs of one only Tense and Mood; as *i must, i ought, bail:* or of two tenses only; as *i can, i could:* or wanting one only, as *i have* wants the Imperfect *i did have.*

In the Tenses, Moods, Numbers and Persons; as *i wot, i wist, i trow, quoth i, quoth be.*

The Verb Impersonal has only the third person singular with the Pronoun *it:* And is either Pure or Primitive and derived from no Personal Verb; as *it be-booves, it irketh:* or else Derived and made of a Personal Verb; as *i please, it pleaseth me; i repent, it repenteth me.*

Variant

In the Moods; as *i am, to be.*

In the Tenses; as *i go, i went; i do, i did; i can, i could; i will, i would.*

In the Persons; as *i can, he can; i ought, he ought.*

In the Numbers; as *i was, we were.*

In Numbers and Persons ; as *i am, thou art, he is, we are.*

The Heteroclisy of the Participle.

Redundant :

As *to open, open or opened ; to shew, shewn or shew'd ; to shape, shapen, shaped or shapened ; to get, got or gotten ; to catch, catch't or caught ; to hang, hung or banged ; to break, broke or broken ; to wear, wore or worn ; to weave, wove or woven ; to cleave, cleft, clove or cloven ; to steal, stole or stol'n ; to tread, trod or trodden ; to hold, held or bolden ; to bide, bid or bidden.* From most of these Participles the verbs derive two Perfect tenses ; as *i have shewn or shew'd ; i have got or gotten, &c.*

There are some Verbs, that besides the Participle Present with the English termination in *-ing* have another with the French termination in *-nt* from the Latin *-ns* ; as *to excel, excelling, excellent ; to preside, presiding, president* : but the last of those two has more of a Noun than of a Participle : the first keeps the accent of the verb, the last carries it back.

Deficient :

As some Verbs want Participles, *E. G. i can, i ought* ; so some Participles want verbs, as *beloved* : and such as are Nominals, or derived from Nouns, of which before p. 72.

Variant ;

As *to work, wrought ; to fight, fought ; to buy, bought ; to think, thought ; to seek, sought ; to reach, taught ; to beseech, besought ; to bring, brought ; to seeth, sod or sodden ; to dye, dead.*

The Verbal and Participial.

A Noun derived from a Verb is called Verbal; from a Participle, Participial: as *to love, a lover; to forget, forgetful, the forgetfulness; to remember, the remembrance; to know, the knowledge; to believe, the belief; blessed, blessedness; willing, willingness.*

Many Verbals of a Latin Original end in *-or, -er, -ess, -bond*, signifying the Person; in *-tion, -ment*, signifying the Thing; as *to govern, a governor, a governess (gubernō, gubernator, gubernatrix); to interpret, an interpreter (interpretor, interpres); a vagabond (vagabundus from vagor, i wander): to act, an action (ago, actio); to argue, an argument (arguo, argumentum); to govern, government; to punish, punishment.* The termination *-or* is more usual in verbals derived from Latin Verbs not made English; *-er* from English ones, whether merely English, or of a Latin Original: as *an editor (from edo, i give out, i publish), a publisher (from publico, i publish); to love, a lover; to read, a reader; a commentator (commentator from commentor, i comment); to expose, an exposser, an expositor; to expound, an expounder (both from expono, i put out, i explain, expositor an explainer):* where observe the Heterology of the Verb *to expose*, and its Verbals *an exposser, an expositor.*

The Spirit of Verbs.

As the aspiration *h* distinguishes one Noun from another, so it distinguishes also one Verb from another; as *to allow, to ballow; to eat, to beat*: and a Verb from a Noun of the same signification; as *an ear, to hear; an owl, to bowl*; or of another, as *an aunt, to baunt; an halter, to alter*; and a Verb from a Pronoun, as *it, to hit.*

The

The Accent.

Verbs, chiefly Monosyllables, compounded with a Particle put the accent not upon the Particle, but upon the Verb; as *to abate, to understand, to decline, to seduce* (but *to separate*); and the Verbs or Derivatives keep it upon the same syllable, as *an abatement, the understanding, the declining*; Except where that syllable is beyond the third, as *separation*. Sometimes the Noun and the Verb being spelt alike must therefore be distinguished by the Accent; as *to refuse, the refuse*: yet not in all, as *to account, an account*.

PARTICLES OF SPEECH.

I Have now done with the Five Parts of Speech, the most considerable and essential of Etymology; the Three remaining Classes of Particles are but attendents and dependents upon the former. Father Buffier in his New Plan of a French Grammar, where he has so rationally discoursed upon the nature of that Art in general, and applied so justly the practice of it to that Language in particular, reduces all Language to two things, whereby one man may express his thoughts to another: the Subject of discourse, and what is Attributed to or said of it; the first he calls the Noun, the other the Verb: and let the Sentence be never so long and entangled, those two make the main business of it, and every thing else serves only to qualify them. Philosophy has given foundation and authority to this Division of all Parts of Speech into these Two: and the fewer parts the Division contains, the less confusion it breeds in our minds; for, as Seneca has well observed in his 89th Epistle, *too much of Division is as bad as none at all*. This distribution of all words into these two heads has been own'd by all Grammarians; and though they have differ'd in the Sub-divisions, yet the truth of that first Division hath been still looked upon as an uncontested Axiom. The design of Method, one of the great instruments of knowledge, is to lead the learner the shortest and easiest way, to unite his thoughts as much, and distract them as little as can be; the first is effected by Definition, which briefly tells him, What the thing is; the last by Division, How manifold. The Division into Two is the best, as keeping nearest to an Unity, which in Thought as well as Action is very necessary, since the first has so much influence upon the last; and Hoe

cogita

cogita is a good direction in order to *Hoc age*. This little digression i have made seems not altogether improper; for, having undertaken to teach an Art, i thought fit to inform my young reader, what instruments i have herein made, and he also must make, use of in the pursuit of it. I return now to the Division of the Parts of Speech. Many Grammarians, among whom the fore-mention'd Father *Buffier*, have reduced the Pronouns and Participles to the notion of Nouns; and this Learned *Jesuit* very well observes, that even the verb in the Infinitive Mood is but a noun, to which the Greek tongue prefixes Articles, and which by the Latin and other Languages is used as a Substantive (which shall be exemplified in the Syntax). As for the Articles, they are by many reckoned no other than Pronouns; and both Mr. *Desmarais* and Mr. *Buffier* give the name of Articles in French only to those little words *le, la, les, &c.* which the last calls Particles, and says the name of Article is given them, because they serve (*a articuler*) to articulate and distinguish the several uses, which are made of Words, as *le la les* for the Nominative, *du dela des* for the Genitive, *au ala aux* for the Dative. Which if it be applied to the English Language, the Articles will include the Casual signs also, *the, of, to, &c.* In these niceties, wherein the difference is not about the Things themselves or the Use of them, but only by what Name to call and particularly distinguish them, i shall neither oppose nor interpose my judgment in contradiction to that of those great men. I'll leave the dispute to them, and content my self to follow, as near as i can, the Greek Grammarians, because in this English Introduction my chief view is with respect to the Greek as well as to the Latin tongue; and if I fall under the censure of any one for following the Ancients, i shall still have the old Greek Proverb o' my side, *μη κινῆν εὖ κείνους*.

Mr. *Buffier* very well observes, that the Noun and the Verb are capable of divers circumstances or modifications; and therefore he calls that third sort of Words, which are employ'd to express them, by the general title of Modificative; which, if it has no government, is call'd Adverb; if it hath, Preposition; if it signifies a reference and joining of words or Phrases and forms of speech, Conjunction. Each of these Modificatives may be expressed by one word or many; as *daily, day by day; before, in the presence of; that, to the end that*. Any word or expression, which is not comprehended under Nouns, Verbs, and Modificatives, is by him call'd Term of Supplement; to which class he refers Interjections; which by many Latin Grammarians, who exclude the Article, is admitted to be one of the eight parts of Speech; but by Dr. *Busby* in his *Rudimentum Metricum*, and Mr. *Desmarais* in his French Grammar ranked under the Adverb, as also by the universal consent of the Greeks, who have not so much as any Technical word to express Interjection by. Mr. *Desmarais* and Mr. *Buffier* distinguish the Adverb from the Preposition the same way, *i. e.* by the government, which the Preposition admits, and the

the Adverb does not; they have in this follow'd most Latin Grammarians, among whom *Vossius* and the Author of the *Nouvelle Méthode pour le Latin*. This distinction i don't dislike; and there is ground for it in the very names of Adverb and Preposition: for the first signifies a word placed at or by another; but the second signifies a word placed before, and therefore governing and requiring another to follow. Under this notion, the Particle *about*, whether it be expressed in Latin by *circa* or *circum*, is a Preposition. Therefore *Vossius*, to exclude all Adverbs from government, observes, that those very Adverbs, which seem to admit a case, do it not by their nature, but either as they stand for, or include some other part of speech; as *satis enough*, *there is enough of money*; here *enough* stands for a Noun Substantive *sufficiency*, and the government is lost, if you say *there is money enough*, there *enough* stands for the Adjective *sufficient*. Thus the Latin *ed*, as *ed dementia pervenit*, has another word understood, which governs the Genitive, and expresses it in English, *he came to this pitch of madness*. Another way of distinguishing Adverbs from Prepositions is given in Dr. *Bushy's Rudimentum Metricum*, that both may govern cases, but the Preposition only can both govern and compound words. Under this notion, though *circa* has the same signification as *circum*, yet the first is an Adverb, the other a Preposition, since you may say *circumduco*, not *circaduco*, *to lead about*. This distinction has the authority of the Greek tongue and its Grammarians, with whom Adverbs as well as Prepositions are allowed government, but the last only are admitted to composition. If this distinctive character be applied to the Latin Particles, then *retro back* and *intro within*, which are by the Grammarians reckoned as Adverbs, would be also Prepositions, since they compound words, *retrogradior i step back*, *introeo i go within*. But though they compound, yet because they govern no case, they have neither the complete nature nor the name of a Preposition. So *satis* compounds, as *satisfacio i satisfy* or *i do enough to make amends*, but governs no case in its own nature, and except (as was noted before) as it stands for another word. This character of compounding must also include the composition of the Verb, if it must be admitted as one of the proper marks of the Preposition; for some Particles, reckoned as Adverbs in the fore-cited *Rudimentum Metricum*, both govern and compound, as *supra above*, *extra without*, *supra scriptus* and *supra positus* in *Tully*, (which i grant are also read separate *supra scriptus*, *supra positus*, *above-written*, *above-placed*, but no exception can be made against the next, which can't be well read separate) *extraordinarius* in *Tully* also, *extravagant* in English from *extra* and *vagor i wander*, though there is no such Latin Compound as *extravagor*; *extravasated* (among the Physicians, if i mistake not) is used to signify blood which is got out of the vessels. These, however, though they compound Nouns or Participles, yet because they don't compound Verbs also, have not the full nature and extent of a Preposition. Notwithstanding,

even

even among the Greeks, the Particle *ἀπὸς* *aside*, which is by the Grammarians number'd among the Adverbs and not the Prepositions, both governs a case (Hom. *Od.* π. 267.) and compounds the noun *ἀποῖσθαυα* (*a serpent with two heads, which goes both ways*, from *βαῖω* *i go* and *ἀπὸς* with the same signification as *ἀπὸ*) and the verb *ἀποῖσθῆναι* (*i am in doubt, i. e. my mind goes aside, and two ways*, from *ἀπὸς* and *βαῖω*, i. e. *βαῖω*). All that i can say to solve this difficulty, is this, that though some Adverbs may be found, which both govern cases, and compound words and even Verbs, yet this will be no objection to the fore-going rule, because those Adverbs are so very few, and besides they seem to do that not by their own nature as Adverbs, but by virtue of some Preposition near a-kin to them, and from which they are derived, as *supra* from *super*, *extra* from *ex* (as *ἐξω* and *ἐξωθεν* from *ἐξ*), *ἀπὸς* from *ἀπὸ*. These two different opinions, concerning the distinction of Adverbs and Prepositions, whether it be taken from the Government only, or from the Composition also, are at the bottom but niceties, which need not to be quarrel'd about, since neither the one nor the other toucheth the essentials of Grammar; and i have enlarged upon them, to give an entire notion of these two sorts of Particles, and to ground upon the Latin and Greek Grammars, what i write in the English. Therefore from what i have observed, i'll give the following Definition and Description of the Adverb and Preposition.

An Adverb is a Particle, which is joined to another word, chiefly to the Verb, to qualify or explain its signification by some circumstance or other.

A Preposition is a Particle, which qualifies and explains the signification of some part of speech, by going before a word, which it governs or brings into the clause or sentence.

The Adverb properly and strictly so called carries its own signification in it self alone; as *truly*, *ever*, *far*: The Preposition has none without the word which it precedes, and to which it is in the nature of a sign; as *in truth*, *for ever*, *from far*. Therefore the Adverb has its full sense without requiring any word to follow it, the Preposition has but an imperfect one without the word, which it governs: And the sense, that by the first is delivered in one single word,

word, is often by the last expressed in many; as *privately, in private*.

Some Adverbs and Prepositions (all Prepositions in Greek and Latin) may compound words, as *everlasting, forgive*: with this difference, that some compounding Adverbs can never be used, if separated from the word, and thence are called Inseparable Particles, as *to betake*; the Prepositions always can, as *to undertake*.

Several Particles there are, which govern cases, like Prepositions, and yet are by Grammarians (especially the Greek ones) called Adverbs; as *ἔσω intra within; within doors; ἐμπλὴν, prope, nigh; nigh the city*.

Many times those Particles, which govern cases, whether they be Prepositions, or such as are by Grammarians number'd among Adverbs, are read without any government at all, and so are reduced to the true notion and nature of Adverbs; as *μᾶλλον post after, i go first, and you after; he dwells nigh*: but yet, though there is no government expressed, the word governed is plainly understood; as *i go first, and you after me; he dwells nigh this place*.

Participles are not the only words, which may fall under that notion of modifying or qualifying the signification of the Noun or Verb: for, as Mr. Buffier remarks in his French Grammar, the Adjectives also serve, as Modificatives to the Substantive Nouns; and the Participles, which he ranks among Adjectives (though they still bear a certain relation to the verb), as Modificative to the Verbs or Nouns. When i say *a good man*, the Adjective *good* qualifies the Noun substantive *man*; and when i say, *a good man is loving to every one, a good man is loved by every one, a loving man is acceptable to all*, the Participles *loving, loved*, qualify the Verb substantive *is*, and the Noun substantive *man*. Therefore we must fix some marks, whereby to distinguish them, besides their being Declined or Undeclined, because the Adjectives in English are Aptrors. The Participles are easily distinguished partly by their ending, which is changeable, as *loving, loved*; partly by their signification, which they derive generally from some Verb, as *loving, loved* from *to love*. The Adjectives, and Participles also which partake of their nature, not only qualify, but also agree with some substantive; but the Adverbs qua-

qualify any of the Parts of Speech, yet agree with none ; as an honest man is always true, and ever making good his word ; true and making good his word are the qualifications of an honest man, so always and ever qualify the time of true and making good : but there is this difference, that true and making have (what the Syntax in Grammar calls) an Agreement of Number Case and Gender with the word man, a true man, a man making good his word ; whereas always and ever have no such Agreement, nor can we say an always man, an ever man. Again an Adjective and Participle answer to the question What, or What sort, as What, or What sort of man, is an honest man ? the answer will be, not always or ever, but true and making good. The Adverbs answer chiefly to such questions as these, How, When, Where : as he hath much money, he loves money much ; What money has he ? Much an Adjective. How does he love money ? Much an Adverb. He took a timely opportunity, he came timely ; What opportunity ? Timely an Adjective. When came he ? Timely an Adverb. He chooses the near way, he dwells near ; What way ? Near an Adjective. Where dwells he ? Near an Adverb. I have insisted the longer upon this, because it was worth while to help the young beginner to distinguish between these several sorts of words.

In the following account of the governing Particles, for the sake of the Greek tongue, to which I would direct not only the Latin but the English also, I'll reckon (as near as the various Idioms of the languages will permit me) for Adverbs or Prepositions such as may answer to those of the like signification in Latin and Greek.

I come now to the third sort of these Modificatives or Particles, called Conjunction.

A Conjunction is a Particle, which not only qualifies and explains the signification of some Part of Speech, but joins also, and denotes a dependence between, like Words or Sentences ; and often helps to supply what is wanting in that, which is joined, out of that, which it is joined to.

It qualifies the signification of some Part of Speech ; E. G. *i had gone to see you, if you had not prevented me* : the Particle *if* qualifies the signification of the fore-going Verb, and from Absolute makes it Conditional.

It joins Words or Sentences ; E. G. *honour thy father and mother ; thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.*

Those things, which are thus joined, are in some things alike ; *father and mother* are like Parts of Speech, and in the same Case ;

shalt forswear and *shalt perform* are like Parts of Speech, and in the same Mood, Tense, Number and Person.

It supplies, what one part wants, out of the other; *E. G. honour thy father, and honour thy mother; thou shalt not forswear thy self, but thou shalt perform, &c.* And therefore where the Conjunction joins only two words expressed, there are really two Clauses or Sentences, whereof if but one is expressed at full, it maketh up, what in the other is wanting, and, to avoid a needless repetition of the same words, understood.

The Grammarians are not agreed about some Particles, such as those of Time, Place, and others, which require or govern a clause with a verb, whether to rank them among the Adverbs or Conjunctions.

Apollonius in his 3^d Book of his *Syntax*, chap. 15. notes, that the propriety of a Conjunction is to join (*ἐμφορῶν ἐτέρεσ λόγους*) another clause to one, which went before (for so the word *ἐμφορῶν* signifies). If it be necessary, that the Conjunction be between the clauses thus joined together, and no where else; Particles of Time, and many others will be excluded from being Conjunctions, which, though they govern a Verb and a Clause, that has a dependence upon and connexion with another verb in the sentence, yet are not tied to come between those two verbs; *E. G. the Lord knows the way of the righteous, and the way of the ungodly shall perish.* The Conjunction *and* with its clause can be in no other place but after *the Lord, &c.* But it is not so with a Particle of Time, &c. as *when*; *E. G. you may as well say, when i call upon the Lord, he will hear me, as the Lord will hear, when i call upon him.*

Again there may be some Conjunctions, which are not tied to one place any more than other Particles, as *if*, which is by all without any doubt reckon'd a Conjunction; *E. G. if i incline with my heart unto wickedness, the Lord will not hear me; or the Lord will not hear me, if i incline with, &c.*

Apollonius in the 4th Book of his *Syntax*, chap. 10. observes, that some Greek Particles may be Adverbs of Time and Conjunctions, as *ὡς* *while* or *that*; or Adverbs of Place and Conjunctions, as *ἔνα* *where* or *that*. Whence i gather, that he accounted Particles of Time and Place to be Adverbs, as well as *Priscian* in his 15th Book, and *Gaza* in his fourth. Notwithstanding this, *Mr. Desmarais* in his French Grammar places the Particles of Time and Order among Conjunctions (for there is no time without order), because some Latin Grammarians are of that opinion. I find these Particles of Time [*dum, antequam, postquam, while* or *while that, before that, after that*] to be by *Charisius* and *Diomedes* number'd among the Conjunctions. Besides, these two ancient Grammarians call the Optative or wishing Particle [*utinam, o that*] a Conjunction, but *Priscian* calls it an Adverb, as *Apollonius* (*Synt. Book 3. chap. 22.*) does the Greek *αἰθε*, which answers to it. *Mr. Buffier* in his Grammar calls the

French

French *quand* (*quando*, *when*) an Adverb of Time, and *avantque* (*antequam*, *before that*) a Conjunction of Time. But why, since they signify the same thing, should not they be under the same part of speech? Can the French Particle *que* and the English *that*, being added to a word of Time, make that word a Conjunction after the addition, which was an Adverb before? What is the difference between these two phrases, *before i went*, *before that i went*? Why should not *before* and *before that* be the same part of speech in both, when their signification and government is the same? I add, Government, because that often alters the case; as *i went before*, there *before* governs nothing, and seems to signify not only Time but Order or Place; *before i went*, there *before* governs the Verb *went*, and signifies Time.

However i sometimes observe this distinction, that the Adverb can, the Conjunction can't be without its Government: E. G. *when*, *where*, *or why*. *I have done it, but i know not when, where, or why. because. I value him, because he is honest*; but you can't say, *he is honest, and i value him because*. Yet this distinction is not constant, for *Wherefore* (which is by many reckon'd a Conjunction) can be without its government, E. G. *I have done it, but i can't tell wherefore*.

Another distinction might be brought; that an Adverb may, but a Conjunction for the most part can't be Interrogative: and therefore doubt of placing *wherefore* among the Conjunctions.

I shall not dwell longer upon the various and contrary opinions of Grammarians; making this remark, that a true Adverb governs nothing, a true Preposition governs some case of a Noun, a true Conjunction governs (or implies) some mood of a Verb; and the third Mood of the Verb is called also Conjunctive, from its being joined to another by a Particle, which Particle most properly and commonly is a Conjunction.

Then as some Adverbs have before been observed to partake of the nature of a Preposition in governing Cases, so they likewise may partake of the nature of a Conjunction in governing Moods: and since there is so near an affinity between some Adverbs and Conjunctions as between some Adverbs and Prepositions, that it is often an easy matter as well as common and of little consequence to call one by the name of the other, i will content my self, where there happens such an Amphibology and doubt about the name of a Particle, to give it what name is given to one of the like signification in the Greek, that being the Language, to the learning of which i chiefly invite and initiate my young reader.

It is necessary, before i proceed, to distinguish the Article from the Conjunction, because they agree so much in their nature.

The Articles, as the Conjunctions, qualify the signification of words; as *blessed is the man, who fears the lord, the* and *who* qualify the signification of the word *man*. Therefore Mr. *Butler* calleth *qui* Pronoun Modificative; and this term of his is so extensive, that

not only all the Parts of Speech modify the Noun or the Verb, but even the Noun and the Verb may also in some measure be said to modify one another, for either of the two is undetermined and unfixed without the other.

The Articles by their very name [*articulus ἀρθρον*] intimate Joining, and something of the office of a Conjunction: so that i durst almost call the Article, a Declinable Conjunction; and the Conjunction, an Undeclinable Article.

But the Articles differ from Conjunctions in this, that they qualify such words only, as are, or have the nature of, Nouns: Conjunctions affect all parts of speech. The Articles agree with what they join and are joined to; The Conjunctions are incapable of any Agreement, but always produce one between the words, which are joined by them.

The Article Prepositive multiplies not the clauses; the Conjunction ever brings in or supposes a new clause.

The Article Subjunctive and the Conjunction can often supply one another's place, and both bring in a new clause; e. g. *I called upon the Lord, and he heard me*, or *i called upon the Lord, who heard me*: but the sense of that clause may subsist without the Conjunction, seldom without the Article; e. g. *he heard me* is an entire sense and clause, *heard me* is not.

This Article (especially in Latin) often stands for a Conjunction of Cause; e. g. *Stultus es, qui (or quod) huic credas*, you are a fool, who (or because that you) trust him: and then it governs the Subjunctive mood [*credas*] as well as the conjunction [*quod* which is derived from the Article Neuter]: and in such a case that Article may well be called Subjunctive from the name of the mood, which it governs.

I have long insisted on the description of the Nature of the Particles, in order not only to give as true a Definition of them, as i am able; but also to distinguish them among themselves, and from any other part of Speech, which they might seem to resemble. For a true Definition consists in giving not only a General idea of a thing, which may belong to it in common with others; but also a particular Difference, whereby it may be distinguished from all others.

I come now to treat singly of these Particles.

ADVERB.

A D V E R B.

It is either Primitive; v. g. *as, so*: or Derivative from Noun, Verb, Participle; ending for the most part in *-ly*; v. g. *daily, valiantly; separately; lovingly*; from the Article, v. g. *thus, why*; and from the Pronoun, v. g. *here*, an Adverb Demonstrative from *be* a Pronoun Demonstrative; as in Latin *hic* from *hic*.

Either Simple and Uncompounded, as *hence*; Compounded, as *henceforth*; Decompounded, as *henceforward*.

Either Simple and Uncontracted, as *thoroughly*; or Contracted, as *throughly*.

Many Nouns become Adverbs, as Adjectives, v. g. *much, little, ill*; Substantives with the signs, v. g. *apart, aside, away, to day*; as also some Adjectives, v. g. *along*: Verbs likewise, v. g. *except, ago, go to*: Participles sometimes, v. g. *exceeding*.

The Division of Adverbs.

The Adverbs are divided into two kinds, viz. Of Quality, *how*: Of Quantity, *how much*. Each of these two comprehend many sorts.

Quality.

1. Of Vertue or Perfection; as *well, wisely*.
2. Of Vice or Imperfection; as *ill, foolishly*.
3. Of Similitude or Likeness; as *accordingly*.
4. Of Dissimilitude or Unlikeness; as *differently*.

Several Adverbs of the two last sorts end in *-wise*; as *likewise, otherwise, altar-wise*.

5. Of Cause; as *sake (for the sake), long ('twas done all long of me), causelessly*.

This word *sake* rather maketh an Adverbial form than is a real Adverb: and it seems to me to be such a Monoprot Noun as the Greek-Latin *ergo* of the same signification, and answers to the Greek Adverbial Noun *χάριν* and the Latin *gratia*. Besides this Monoprot Noun is used in the plural as well as the singular; v. g. *for their sakes*, John 17. 19.

Quantity.

Either of Magnitude, *how great*; or of Multitude, *how many*.

Thus the Philosophers divide Quantity, into Magnitude and Multitude. Aristotle calls the first a Continued Quantity, whose parts are joined by some common link; as a *line*, *body*, *place*, *time*: the last Discrete, whose parts are not so; as *number*, *speech*. Again the continued Quantity is considered either as its parts are Permanent, having a Constant position to one another, as *body*, *place*; or as they are Successive, having a Floating position to one another; as *time*, *number*, *speech*. Such a position, as is not Permanent, Aristotle calls not properly Position, but Order, where some parts go before, others go after, as it is in *time*, *number*, and *speech*. I shall not enlarge farther upon this, which belongs to another Art; but I thought thus much of it to be necessary, to justify the following Division of the Adverb of Quantity; for though the Art of Grammar depends much upon common Use, yet I would reduce it, as much as it can bear, to common Sense, and establish the General Parts of it upon Unalterable Reason, leaving the Particulars at the arbitrary mercy of Custom and Age, which ever had and will have the great sway over Speech; as it has been observed by the Roman Critick Horace in his *Art of Poetry*, ver. 60. to ver. 72.

Magnitude.

1. Of Amplifying; as *enough*, *much*, *bugely*.
2. Of Diminishing; as *scarce*, *little*, *hardly*.
3. Of Time; as *when*, *since*, *while*, *soon*, *quickly*; whether General and Uncertain, or Particular and Fixt; each of which is considered as
 - Past; v. g. *lately*, *yesterday*.
 - Present; v. g. *now*, *this-instant*.
 - Future; v. g. *shortly*, *hereafter*, *to-morrow*.
 - Past or Future; v. g. *then*.

Past,

Past, Present or Future ; v. g. *always, ever, everlastingly, hourly, daily.*

4. Of Place ; as *far, near, beneath, within, without.*

This Adverb signifies

In a place ; ending in *-ere* ; v. g. *here, there, where.*

From a place ; in *-ence* ; v. g. *bence, thence, whence.*

To a place ; in *-ther, -th, -ward* or *-wards* ; v. g. *hither, thither, whither ; forth ; homeward* or *homewards, upward, downward.*

Through a place ; in *-way* ; v. g. *this-way, that-way, which-way.*

All Places ; in *-where* ; v. g. *every-where, else-where, no-where.*

Sometimes the same Adverb may signify Time or Place ; as *forward, behind, hitherto.* And some words, which, when separate, are Adverbs of Place, when joined, become Adverbs of Time ; as *bence, forth, benceforth, forthwith.* Thus *a year bence.*

Under the Adverb of Place are comprehended three others, *viz.*

1. Of Assembling ; as *together, altogether.*

2. Of Separating ; as *asunder.*

3. Of Order ; as *next, lastly.*

Multitude.

Either of Number, or of Speech.

Number ; as, *often, again.* It is (as the Numeral Noun, whence it is derived)

1. Cardinal ; as *once, twice, thrice, i. e. one time, two times, three times ;* and so all the rest, as *four times, five times, &c.*

Or of Increase ; as *doubly, trebly, twofold* or *twice as much, &c.*

2. Ordinal ; as *first, secondly, thirdly, fourthly, &c.* So also those, which signify the Order of time, as *the first time, &c. triennially, &c.*

Speech ; as *distinctly, clearly.* Which is either of Artificial Speech and Words, or of Natural Speech and Passion.

Words.

1. Of Affirming and Granting ; as *yes, yea.* Under which are contained Adverbs of

Exhorting and Intreating ; as *go to, prithee* (i. e. *i pray thee*).

Declaring ; as *to wit, namely.*

Shewing ; as *behold.*

Calling ; as *ô, bark y'* (i. e. *beark you*).

Wishing ; as *ô that, ô if.*

Swearing ; as *troth.*

2. Of Denying ; as *no, not, nay.* Under which

Forbidding ; as *don't* (i. e. *do not*).

Excluding ; as *left, only.*

The Adverb *no* is only used, when alone without any other word, as when it answers a question, or the negative is emphatically repeated ; e. g. *shall i do this? no : not if i might gain the world. we gave them place no not for an hour.* But *no* before a Noun is an Adjective, for *none* ; as *no man would do it, i. e. none or no one.*

3. Of Asking ; as *why?*

Doubting ; as *whether.*

All Adverbs, which can, and do not, ask a Question, are Indefinite ; or such as end in *-ever* or *-soever* ; e. g. *when, where, whenever, whensoever, wherever, wheresoever.* See before p. 47.

4. Of Answering ; as *where ? there. when ? then.*

These Adverbs, tho' they are ranked under other heads, as Temporals, of Time ; Locals, of Place, &c. nevertheless with relation to Speech are also named the one Interrogatives, the other Redditives.

Passion : or breaking out into Joy, Laughter, Grief, Aversion, Imprecation, Silence, &c. as *ha, ha ; ab, ob, alas ; fob, fy ; woe ; ft, &c.* which sort of Adverbs are among the Latins named Interjections, cast in between or brought in, to express in short the affection of the mind, which for its suddenness or greatness has no time or words to vent it self otherways. The Greeks have no other name for them but the general one of Adverbs, and make no new part of speech of them.

Vossius defines the Interjection to be a word signifying the affection of the mind, and filling up the sentence without the help of a verb ; which last (as he affirms) distinguishes it from the Adverb, and makes it another part of speech. But many Adverbs make up the sentence without the help of a Verb ; as *yea, yes, no ; when ? where ?* Nevertheless some verb or other is understood ; as *yes, it is so. when ? when was that ?* And thus also in Interjections, as *woe, alas, i. e. may evil happen to him, miserable am i.* In English *woe* is commonly joined to the verb substantive, and serves as its Nominative, e. g. *woe is me.* The Latin Grammarians, which exclude the Article, bring in the Interjection to supply the number of the Parts of Speech ; Most of the ancients and moderns are of that opinion : Nor shall i take unnecessary pains to argue about it. Mr. *Desmarais* observes 'tis as well or rather better to rank it under the Adverb, not only because the Greeks do it, but also because those Interjections are so few, that they deserve not a distinct class by themselves ; and i shall close with him for the first reason, though by no means for the second ; since the Articles, which are but two, and the Pronouns, which come not up to twenty, are not excluded ever the more from being parts of speech ; and besides, it depends not upon the Number but upon the Nature and Signification of the Words, that they make different Parts of Speech.

The Comparison of Adverbs.

Many Adverbs, chiefly such as may be used for, or are derived from Adjectives or words taken Adjectively, are capable of Comparison, and compared after the same way; as *soon, sooner, soonest; often, oftner, oftneſt; near, nearer, neareſt*; thoſe in *-ly* for the moſt part uſe the ſame ſigns; as *wiſely, lovingly, more wiſely, more lovingly, moſt wiſely, moſt lovingly*.

Some are compared with an alteration and Heteroſtoichy; as *far, farther or further, fartheſt or furtheſt; beneath, nether, nerbermoſt*.

Some want a Degree; as *yond or beyond, yonder*. yet i know not whether *yondmoſt* may not be uſed. *ever, evermore*.

The Comparison of Adverbs follows the Anomaly of their Adjectives; as *well, better, beſt; ill, worſe, worſt; little, leſs, leaſt; much, more, moſt*.

The Derivation of Words from Adverbs.

Words may be derived not only from Declinable Parts of Speech, but alſo from Particles (as it has been obſerved p. 45.), and here from Adverbs; as *forward, forwardneſs; towards, towardlineſs; woe, woes, woſul*.

The Engliſh uſe both the Degrees or one only of ſeveral Adjectives, the Latin Positives of which are made from Latin Adverbs; as *extra, without; exterus, one from without; exterior, extremus extreme*; from whence the Adverb *extremely*, and the double ſuperlative *extremeſt*: *intra, within; interus* (hardly uſed), *interior, intimus*; thence *intimate, more intimate, moſt intimate, intimately, more and moſt intimately*: *infra below, inferus low, inferior or lower: infimus loweſt or lowermoſt: ſupra above, ſuperior, ſupremus ſupreme, more and moſt ſupreme: ultra yond beyond, ulterior yonder, ultimus and thence ultimate or laſt*.

The

The Composition of Words with Adverbs.

The use of Adverbs is also in compounding words; as *well-doing, everlasting, never-ceasing*. And some Latin Adverbs, as *intro within, retro back, bene-well, male ill; to introduce, retrograde, benediction, malediction*.

Such Adverbs, as are used in Composition, very seldom govern words; v. g. *extra* in Latin governs, but compounds not, except in the English word *extravagant*, which though it be made from, yet is not used in Latin. see p. 92.

The Adverbs hitherto mentioned are called Separable, because, though some may be used in Composition, yet they are words by themselves and separate.

The Separable Adverbs (besides the several kinds of them reckoned up already with relation to what they signify) may also be considered with relation to their Connexion and joining with other words. And they are of two sorts: Either they only qualify some word without requiring necessarily any thing to depend upon and follow them; as *well, learnedly; he lives well, he speaks learnedly*. Or they both qualify some word, and also have or may have some thing to depend upon and follow them; as *together, when; he went together with me, we went together; when will that time come? I know not when*.

Again, some may compound words; as *well, well-doing*: others never do; as *then*.

A Particle going before a word, which depends on it, is said to be in Apposition; and compounding a word, in Composition.

The Inseparable Adverbs are never used separate from the word, which they compound.

These

These are not properly Words, but Particles and pieces of Words, hardly exceeding one Syllable : yet because they signify some thing, as all Words and Parts of Speech do, and add to the word a sense, which it had not before ; therefore on the account of their signification i make no question to reckon them Particles of Speech ; since in composition they affect and qualify the word as much as any other word whatsoever ; as *to return*, *re-* affects and qualifies the verb *to return* as much as the word *back* in the verb *to turn back*.

The Inseparable Particles.

Some are merely English ; as,

mis-, i. e. *amiss*, as *to mistake* or *take amiss*, *to mislead*, *a misdeed*, *a misfortune*. Thus the French *mes-* ; as *mesprendre* *to mistake*, thence *misprision*.

be- which most commonly signifies *about* ; as *to beset*, *besprinkle*, *bestir*. *for* ; as *to bespeak*, *bemoan*, *bewail*, *behalf*. *of* or *from* ; as *to beware*, *beseech* (*seek from*). *in* ; as *to bestow*. *upon* ; as *to besal*.

be- also changes the primitive signification of the word ; as *to come* *to become*, *to hold* *to behold*, *to take* *to betake*, *to head* *to behead*, *to ly* *to bely*.

Or changes a Noun into a Verb ; as *siege* *to besiege*, *guile* *to beguile*, *token* *to betoken*, *shrew* *beshrew* : a Noun into a Particle ; as *time* *times*, *betime* *betimes* (i. e. *before the time*), *low* *below*, *side* *sides*, *beside* *besides* (i. e. *by the side*), *cause* *because*.

It restrains the sense of the word ; as *to get*, *to better*. Or increases it ; as *loved*, *beloved*.

It serves in the composition of many Particles ; as *beneath*, *before*, *behind*, *betwixt*, *between* (*tween* as it were from *twain*, *two*).

mis- and *be-* are joined sometimes in Decomposition ; as *to have*, *to behave*, *to misbehave*.

mis- and *be-* often compound a word, whose Simple is not in use in English ; as *a miscreant* (i. e. *a misbeliever*)

believer (from the French *mescreant*, *creant* or *croyant*);
to betray (from the Latin *trado*, *to give over or up*);
*to begin, to bequeath, to bereave; between, behind, be-
 neath, before.*

Some Inseparable Particles are borrowed from Latin; viz. *am-* (*about*), *di-* *dis-* (*asunder*), *re-* (*again, back*), *se-* (*aside, separately*).

These may compound words, whose Simple is in use, as well as those whose it is not; except *se-*: as will be immediately exemplified.

am among the Latins was anciently used separately for *about*, governed a case, and was reckoned among the Prepositions, by the Grammarians *Comminianus* and *Palemon* in *Charisius*, and *Cato* in *Macrob. Saturn.* Book I. chap. 14. *Varro* in his 6th of the Latin Tongue derives it from the word *ambe*, which *Vossius* derives from *ἀμφὶ* *about*. *di-* and *dis-* *Vossius* brings from the Preposition *δια*, which signifies separation, and from *dis* twice. *re-* *Priscian* brings from *retro*. *se-* for *seorsum* *aside*.

Am- seldom compounds a word, which is not derived from the Latin; as *busb*, *ambusb*. It takes a *b* before a vowel in Latin words; as *ambition*, *ambient*, *ambiguity* (*ambio i go about, ambigo i doubt*).

Di- most commonly in words of Latin Original; as *to minish* (an old word, *Pf.* 107. 39. from *minuo*) *to diminish, to dilate or enlarge* (*dilato* from *latus* broad): it signifies *aside, off, down, asunder*; as a *digression* or *stepping aside*: *dilatory* (from *dilatus* born off or put off): *to dilapidate* or *pull down the stones* (from *lapis*): *to digest* (from *digero i carry asunder or severally*). a *dilemma* or *an argument which takes two ways* (from the Greek *δίλημμα*, *dis* and *λήγω* or *λαμβάνω*), such as is used *Matth.* 21. 25. *John* 18. 23.

Dis- denies the word, which it compounds, and is used in English as well as Latin words; as *to lodge*

to dislodge, to count to discount, loyal disloyal, to close to disclose, to ease to disease, to charge to discharge, to order to disorder, to obey to disobey, to figure to disfigure, band to disband, courage to discourage (where it changes, as it often happens in composition, the noun into a verb). It very seldom increases; as *to null, to anull, to disanull* (which word is from the Latin *nullus none*, or, according to some, from *nihil nothing*, and spelt also by two *n's*). It signifies *asunder* or *several ways*, in words chiefly Latin; as *to solve to dissolve, to dispute* (from *puto i think*), *to distract* (from *traho i draw*). It changes *s* into *f* before *f*; as *to differ* (from *dis* and *fero i bear*).

Re- is used both in English and Latin words; as *to guard, to regard* (where, besides the change of the signification, there is an omission of the quiescent *u*): *to pay to repay, to turn to return, new to renew, fresh to refresh* (where it changes the noun into a verb); *to cover to recover* (from the French *couvrir, recouvrir*: but the compound alters the signification of the simple, and comes from the Latin *recupero*): *to recruit, a reprisal* (from the French *recroitre repris*); *to receive* (from *recipio, capio i take*). It takes *d* before a vowel in Latin words; as *to redeem* (*redimo* from *emo i buy*); *to redound* (*redundo* from *unda a wave*): yet not in all; as *to edify, to re-edify* or *rebuild* (*edifico, re-edifico*), nor in English words; as *to assemble, to re-assemble*.

It inserteth *u* for *d* in the verb *to render* from the Latin *reddo i give back*, of *re* and *do*.

Se- hardly in any words but of Latin Original, and whose Simple is not used in English; as *to seduce* from *se*, and *duco i lead*.

Some of these are also used in Decomposed words; as *to stand, understand, misunderstand; to prove, approve, disapprove; to force, inforce, re-inforce;*

to recompense, from *re* and *compenso*, which is from *cum* and *penso* i weigh.

The word *semi-* or *half* from ἡμιος *semis*, as *semi-circle*.

Ve- increaseth in *vehement* from *ve-*, the aspiration *h*, and *mens* the mind.

Gellius, book 5. chap. 12. notes, that the Particle *ve-* in Latin has the power both of increasing and diminishing.

The letter *n-* (as the syllable *ne-* in Latin, *ν* and *ve* in Greek) denies; as *ay nay*, one *none*, ought *nought*, ever *never*, or *not*, either *neither*; *neuter* or *neither* from the Latin *ne-* and *uter* either.

The letter *a*, like the Greek α - in composition deprives, joins, increases, or abounds.

The Greek α takes its several significations from these Adverbs *ἀνδ* without, *ἀμα* together, *ἄγαν* much.

It deprives chiefly in words made English from Greek; as *apathy* or the want of passion (*πάθος* passion), *amnesty* or pardon (*μνήσις* memory), i. e. forgetfulness of past faults; *atheism* (from *θεός* God).

It joins; as *to amount*, e. g. *the whole* or *all the sum* amounts to this.

It increases; as *main* (from *magnus* great), *amain*, i. e. very great: *to vow*, *to avow*.

It abounds or is superfluous; as *like alike*, *mend amend*, *bate abate*, *rise arise*.

Besides it changes a Noun into a Verb; as *maze* (or *Labyrinth*), *to amaze*. Or makes an English Verb from a Latin one; as *valeo* *to avail*.

It takes sometimes (after the Greek manner, as *anarchy* from α and ἀρχή government) *n* before a vowel; as *to oint*, *to anoint*. Unless *an* might rather signify the same as *am-*, i. e. *about*; for among the Latins *am-* is made *an-* in some words; as *anbello* i breathe out, from *am* and *halo* i breathe.

P R E P O S I T I O N .

It is either Primitive ; as *on*, *out* : or Derivative ; as *at* from the Latin *ad*.

Either Simple and Uncompounded ; as *up* : or Compounded ; as *upon*, *into*.

Either Simple and Uncontracted ; as *thorough* : or Contracted ; as *through*.

The Prepositions are either Monosyllables ; *at*, *down*, *for*, *from*, *on*, *out*, *up*.

Or Diffyllables ; *above*, *about*, *after*, *against*, *among*, *afore* or *before*, *behind*, *between* or *betwixt*, *into*, *over*, *thorough*, *under*, *upon*.

The Casual Signs, *of*, *to*, *unto*, *by*, *with*, are very often Prepositions, as shall be hereafter shewn.

The Composition of Words with Prepositions.

All these English Prepositions are not used in Composition, as all the Greek and Latin are ; but only the following : viz. *at*, *down*, *for*, *on*, *out*, *up* ; *above*, *after*, *gain*- (for *against*), *hind* (for *behind*), *afore* *before* or *fore*- , *over*, *thorough*, *under*, *of*, *by*, *with* : as *to attire*, *the downfall*, *to forgive*, *the onset*, *to outweigh*, *to uphold*, *above-mentioned*, *an afternoon*, *to gainsay*, *the hind-wheel*, *afore-said*, *to forecast*, *to overlook*, *a thorough-paced*, *to undervalue*, *an offspring*, *a by-word*, *to withdraw*.

The sense of the word is sometimes altered by composition ; as *to stand with*, *to withstand* ; *to stand under*, *to understand* ; *to run out*, *to outrun* ; *to give*, *to give over*, *to forgive*.

The English Prepositions may compound words by being put after, without governing a word ; as *to go on*,

on, to go out, to run in, to go by, to get up, to pass over, whence the Noun *passover*. And thus *about, between* (which compound not the other way) are used; as *to lead about, to go between*. Of takes another *f*, when it compounds thus; as *to hold off*.

Thus also some Adverbs compound words; as *to go forth, to go back, to stand away*.

From, among, into, upon are seldom used other ways than in Apposition; as *i fly from danger, i live among friends, i run into the house, be stumbleth upon plain ground*.

The Particle, which compounds the verb by following it, does not always go next to the verb; but the Noun, which is governed by the verb, is often placed between; as *i keep in my breath* or *i keep my breath in*; *i call back my word* or *i call my word back*: The Pronoun ever goes between; as *i keep him in, i call him back*; scarcely *i keep in him, i call back him*.

This use of Particles is by me here called Composition, because when they are rendered into Latin or Greek, it is always expressed by a compounded word; as *i go out, i go forth, exeo, ἐξέρχομαι*; *i keep my hand off, manum abstineo, χεῖρα ἐπέχω*; *i go away, abeo, ἀπέρχομαι*; *i call back, revoco, ἀνακαλέω*.

Sometimes two such Particles, and even of the same Signification, are added to, and decompound the Verb; as *i turn away back*; thus in Greek ἀναπαλινδερμέω.

Besides, two Particles are frequently together in Apposition; as *from off the face of the earth*, Jer. 28. 18. *from among the children of men*, Ps. 21. 10. *from under heaven*, Deut. 9. 14. Thus the Hebrew פֶּתַח in one word and the Greek in imitation of it ὑποκάτωθεν, but the Latin Vulgar *de sub cælo*. Tully makes use of *in ante diem, ex ante diem*.

Two Particles are often in English put together without the government of any other word; as *from beneath, from above*, John 3. 31. John 8. 23. joined in Latin, as one word; v. g. *desuper*; expressed in Greek either severally; ἐκ τῆ κατώ, ἐκ τῆ ἀνω, or by one word ἀνωθεν.

The Compounding Particle sometimes goes before or follows the word; as *to overpass* or *to pass over*,
the

the going out, Pf. 121. 8. *the outgoings*, Pf. 65. 8. *their sitting down*, *their rising up*, Lament. 3. 63. *my down-sitting*, *my uprising*, Pf. 139. 1. Sometimes it only follows; as *to gather together*, *the gathering together*, Pf. 64. 2. Sometimes it follows the verb, but goes before the noun; as *to come in*, *an income*: or it goes before the verb, but follows the noun; as *to ride in*, *an inroad*.

The Preposition *about* is frequently expressed by the Participles *touching* or *concerning*; as *i spoke with you about*, *touching or concerning that business*. It signifies also *round about*; as *they go about the city*. The first signification is Causal, the last Local. But the several significations of such and other words shall be taught in another place.

Some English Prepositions, with some addition or composition, become Adverbs; as *toward* or *towards*, *forward*, *afterward*, *upward*, *downward*, *underneath*. Thus also in Latin and Greek; as *intrò ἐντὸς within*, *absque extra ἐκτὸς without*.

Having given an account of the English Prepositions, and such as compound mere English words, i find a necessity to treat also of the Latin and Greek Prepositions, since the English as well as other Modern Tongues use so many compounds of Latin and Greek original.

The Composition of Words with Latin Prepositions.

A, ab, abs; *from* or *off*, *amiss*: as *to abjure* (*juro*) or *swear off*; *to abuse* (*utor*) *to misuse* or *use amiss*; *to abstain* (*teneo*) or *hold off*. I find none compounded with the Latin *a*; except in some Dictionaries *to amove* or *move away*.

ad; *at*, *to*: as *to admire* (*miror*) or *wonder at*; *to adjoin* (*jungo*) or *join to*; *to add* (*do i give*).

de; *concerning*, *off* or *away*, *down*, *from*; as *to declare* (*claro*) or *clear concerning some thing*, *to decay* (*cado*)

(cado) or fall off or away, to depose (pono) or put down, to deliver (libero) or free from.

e, ex; out, up: as to evade (vado) or get out, to elevate (levo) or lift up, to exclaim (clamo) or cry out, to excite (cito) or to call or stir up.

in; in; as to infuse (fundo) or pour in.

ob; before, against, at: as an obstacle (sto) or something that stands before, to object (jacio) or cast against, to obtain (teneo i hold) or get at.

per; through, for: as to persecute (sequor) or follow through, to be perjured (juro) or forsworn.

post; after or behind: as to postpone (pono) or put after or behind.

pra; before, over: as to premeditate (meditor) or think before, to preside (sedeo) or sit over.

pro; for, before: as a pronoun, to provide (viaeo i fee), to promise (mitto i send).

sub; under: as to subscribe (scribo) or write under.

trans; over: as to transmit (mitto) or send over.

Ante; before: as antecedent (cedo) or going before.

circum; about: as a circumference (fero) or a line carried about.

contra; against: as to contradict (dico) or to say against, or gainsay.

inter; between: as to interpose (pono) or put between.

prater; by, against: as to pretermit (mitto) to let pass or pass by; a preter-tense (prateritum from eo i go) or time past: preternatural or against nature.

super; over, above; as superfluous (fluo) or overflowing, supernatural or above nature.

These Latin Prepositions compound not only Words, which are from Latin made English, but also others, which are not: v. g. to advance, advantage (from the French avancer, avantage). to debate,

debate, to debase, to demurr (from the French *de-meurer*, the Latin *mora* a stop). *to escape* (*scape*, where *e* adds very little, no more than it does in *to establisb stabilio*. *to espouse* from *spouse*, there the *e* makes the noun a verb) *to exchange*. *to inlay*, *to insnare*. *to postdate* (except *to date* be from *do, dare literas*) *to complain*. *to intermeddle*, an *interloper* (Skinner's Etymol. from Belg. *loopen, to run*: and thence also *to elope*). The Decom-pound *to pre-engage*.

The Compound sometimes changes the letter of the Latin Particle; as *de-* for *di-* in *deluge* from *diluvium* (*diluo i wash away*), *to delay* (from *dilatus, differo i put off*): thus *anti-* for *ante-*, *to antidate*, and the Latin word *to anticipate*, (*antico, from ante and capio i take*). *circum* loses *m* in *circuit* (*circuitus* from *circum* and *eo i go*). *contra* changes *a* into *o* in *controversy* (*controversia* from *contra* and *verto i turn*).

In, per, pro, contra, inter, super, trans are made (as in the French) *en* (from the Greek *ἐν*), *par, pur* (French *par, pour*), *counter* (Fr. *contre*), *enter* (Fr. *entre*), *sur* (by Contraction), *tres* (Fr. *tres*): as *to enter* (*intro i go in*), *to entreat*; *to pardon* (*dono i give*), *to pursue* (Fr. *poursuivre* Lat. *prosequor*); *to purchase, a purpose, to purvey* (Fr. *pourvoir* Lat. *pro-vido*); *to countermand* (Fr. *contremander* Lat. *mando i order*: *to countermine, to control*, i. e. *contre roll*, *roll* from Lat. *rotula*); *to entertain, to enterprize* (Fr. *entretenir* from *teneo i hold, entreprendre* from *prebendo i take*); *to surrender or give up* (from *reddo*); *to surcease or supersede* (from *cesso i leave off, sedeo i sit*); *to surprize* (Fr. *surprendre*); *to trespass to transgress or pass over* (Fr. *trespasser*).

The Preposition often changes or loseth its last Letter.

It is changed and made like the following in these Prepositions :

in before *l, m, r* ; as *an illuſion* (*ludo i play*), *immoderate, irreligious*.

ob before *c, f, p* ; as *an occaſion* (*cado i fall*), *to offer* (*fero i bear*), *to oppoſe* (*pono i put*).

ſub before *c, f, g, p* ; as *to ſuccour* (*curro i run*), *to ſuffer, to ſuggeſt* (*gero i carry*), *to ſuppoſe, to ſupply* (*ſuppleo i fill up*).

ad before *c, f, g, l, n, p, r, s, t* ; as *to accuſtom, to affix* (*figo i fix*), *to aggrieve, to allot, to annihilate* (*nihil nothing*), *to apprehend* (*prebendo i take*), *arrogant* (*rogo i aſk*) *to aſſure, to attend*.

n before *b* or *p* into *m* ; as *to imbrue, imprudent*.

d before *q* into *c* ; as *to acquire* (*quæro i ſeek*).

b into *s* in the word *to ſuſtain* (*teneo i hold*).

r into *l* before *l* ; as *the intellect or underſtanding* (*lego i read, intelligo i underſtand*).

One letter is loſt in theſe *ob, ad* ; and two in *trans, ante* : as *to omit* (*mitto i ſend, i let*), *to aſperſe* (*ſpargo i ſprinkle*) ; *a tradition* (from *trado, trans* and *do i give*) ; *to travers* (*verto i turn*), *to travel* (*valeo i am able*), *anceſters* (Fr. *anceſtres, antecelliores* from *cedo i part*). *in* loſes *n* in *ignorant, ignorance* (*ignoto i am ignorant, from γνῶω*).

co- com- or con- for *cum, with or together with*. *co-* before a vowel or *b* or a Greek *g* ; as *a coadjutor* (*ad and juvo i help*), *co-equal* (*aqualis*), *to co-operate* (*opero i work*) ; *a coheir* (*hæres heir*), *the cogniſance* (from *cognitio knowledge* from *γνῶω*).

co- before *a* is ſometimes contracted ; as *the cogitation* (*cogito i think of co- and agito i do often, or ſtir, from ago i do*).

co- takes *g* before *n* in a few; as *cognomen* (from *nomen a name*). Thus *agnomen g* for *d* (from *ad* and *nomen*).

But this *g* seems to be no other than the original *g* of the Greek word *γνῶω*, whence the Latin *nomen* is certainly derived; for the name is that whereby a thing or person is known.

com- with *b* or another *m* before a vowel; as *combustible* (from *ustus burnt* from *uro i burn*); *common* from *one* (as *communis* from *unus*): before the consonants *b*, *m*, *p*; as *to combine* (*binus two, two by two*), *a commission* (*mitto i send*), *the compassion* (*patior i suffer*).

con- before other consonants; as *a concourse* (*curro i run*), *to condemn*, *to confirm* (*firmus steady*), *to congratulate* (*gratulor from gratus kind grateful*), *a conjunction* (*jungo i join*), *a connexion* (*necto i knit*), *a conquest* (*quæro i seek*), *to consign* (*signo i sign*), *to contend* (*tendo i tend or stretch*), *a conversion* (*verro i turn*).

com- is seldom used before *f*; as *the comfort* (*fortis strong*), but the Latin keeps the *n* *conforto*, a word used rarely but by modern Authors.

It turns the last letter into *l*, *r* before the like; as *a collusion* (*ludo i play*), *to correspond* (*respondeo i answer* from *spondeo i promise*).

The same Preposition in Composition affirms and denies; as

De; v. g. *to deplore* or *weep upon*, *to depopulate* or *destroy the people*.

In; v. g. *to induce* or *draw on*, *an infant* or *unable to speak*, *to imbolden* or *make one bold*, *inundation*, or *flowing of water*, *impossible* or *not possible*. Where note, that the Negative signification is more frequent in Adjectives and Substantives than Verbs.

En for *in*; v. g. *to endure* or *last on*, *enemy* (*in and Fr. amy Lat. amicus friend*). Un

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Un denies for *in* ; as *unjust*, *unequal* ; *unbelief*, *uneven* ; *to undo*, *to unfold*, *to undress*.

The Composition of Words with Greek Prepositions.

All the Greek Prepositions are used in words made Latin and thence English, except *eis* *into*, which is but very rarely admitted in Greek Latin words ; as *εἰσαγωγή* *isagoge*, *an introduction*.

Εν, *in* : as *energy* or *an effectual operation* and *working*, *ἐνεργία* from *ἔργον* *opus* *work*.

ἐκ, *out of* : as *an eclipse* or *failing*, *ἐκλειψις* from *λείπω* *i* *leave*. *Ἐξ* before a vowel ; as *exodus* or *a coming out*, from *ὁδὸς* *the way*.

πρὶν, *before* : as *a prologue* or *something spoken before*, from *λέγω* *i* *say*.

πρὸς, *at*, *to* : as *the prosody*, *πρὸς ὠδία* from *ὠδὴ* *an ode* or *song*.

σύν, *with* or *together with* ; as *a synod*, *σύννοτος*.

Ἀμφι, *about* or *round about* ; as *an amphitheater*, *ἀμφιθέατρον*.

ἀντί, *for*, *against* ; as *antistoich* or *a letter for another*, from *στοιχεῖον* *an element* or *letter* ; *antichrist* or *one against Christ*.

ἀνά, *by* or *according to*, *again* ; as *analogy* or *by proportion*, from *λόγος* *proportion* or *reason* ; *anabaptist* or *one that owns rebaptization* or *baptizing again*.

ἀπό, *from* ; as *apostasy* or *departing from the true faith*, *ἀποστασία* from *ἵστημι* *i* *stand*.

διά, *about* or *round about*, *between* ; as *a diadem*, *διαδῆμα* from *δέω* *i* *tie* ; *a dialogue* or *something spoken between two*.

ἐπὶ, *upon*, *after* ; as *an epigram* or *a copy of verses written upon some subject*, *ἐπιγράμμα* from *γράφω* *i* *write*, *an epilogue*.

ὑπὲρ, *through*, *according*, *upon* ; as *a catalogue* ; *a cataplasm* or *plaster* from *πλάσσω* *i* *dawb*.

ὑπὲρ, *over, after, above*; as to *metamorphose* or *transform* or to *change over one thing into another*, from μεταρῆν *a form*, a *metathesis* or *transposition* from θέσις *a position*; the *metaphysicks*, i. e. the *doctrine of supernatural things*, which was wont to be taught after *physicks* or *natural ones*, from φύσις *the nature*.

ἔξω, *at, upon, against, re*: as a *paragraph* or a *mark written at the side to signify a section*, a *paraphrase* or *exposition upon some thing* from ἐξῆς *i discourse*, a *paradox* or *something against* (δῶξα) *the common opinion*, a *paralyse* or *palsie* (by contraction) or a *resolution* or *loosening of the nerves* from ἀρῶ *i resolve* or *loosen*.

ὑπερ, *about or round about*: as a *periphrasis* or *circumlocution* or *round-about-discourse*, a *period* or *the round of a sentence* or of any thing else.

ὑπὲρ, *over or above*; as an *hyperbole*, ὑπερβολή *which carries* (βάλλω) *words above what they signify*.

ὑπο, *under*; as an *hypothesis* or *supposition*, an *hypocrite* (ὑποκρίτης from κρύνω) *who conceals* (ὑποκρίναι) *his real person under another which he acts*.

The *v* final of the Greek Prepositions is changed into *μ* before a labial; as a *symbol*, *symmetry* (from μέτρον *the measure*), *symphony* (from Φωνή *the voice*). Also into the same with that which follows, as *λ*; v. g. an *elleipsis* or *leaving out*, a *syllogism* or *kind of conclusive argument and reasoning*.

That *v* is sometimes lost before a sibilant; as a *system* or *the compass of something which is taught*; σύστημα from σύν and ἵστημι *i stand*.

The Greek Prepositions in composition lose their final vowel before another; as *antarctick* (from ἀντί and ἀρκτικός *the arctick pole*), *aphorism* (see before p. 17.), *epenthesis* (from ἐν ἐν and θέσις) *which inserts in some thing*, *ephemerids* or *journals* (from ἐν and

and ἡμετέραν the day), a catechist (from κτῆ and ἡχῶ a sound) which sounds a doctrine in the ears, a cathedral church (from κτῆ and θρόνος a seat), a meteor or something which rises up in the air (from μῆτι and ἵωμι of αἵρω i lift up), a method or short way, a parabasis (see before p. 22. and of which afterwards), an hyphen (from ὑπό and ἓν one). But ὡς and ὡς lose not their vowel; as a period, a proem (proœmium ὡςγοιμου from ὁμιῶ a way) or preface (from πρᾶ and φημι i speak).

The Greek Preposition seldom loses its final vowel before a consonant; as an anchoret (ἀναχωρητής from χωρέω i retire) or hermit (from ἔρημος a desert). This sort of cutting off is frequent with the Greek Poets.

The vowel of the Preposition takes a ε before another; as a catarrh or a rheum flowing down (κατάβρο from πέω to flow).

The Derivation of Words from Prepositions.

From Prepositions are made several words; as

Nouns; v. g. outward, inward; froward (from and ward); contrary. posterity from posterus, post.

Verbs; v. g. to inn or carry in the corn; to out or drive out; in which sorts of phrases the Particle (as in Latin and Greek) supplies the place of the verb compounded with it; and that is often done, when with follows; as away with it, down with it, in with it, out with it, i. e. carry it away, pull it down, bring it in, carry it out, &c.

From the French contre comes the English counter; as to encounter (i. e. to run counter or against) to re-encounter and (by contraction) rencounter. And to environ or surround from the French verb environner; and particle environ about.

Adverbs ; as *throughout* : see more of them p. 112.

Prepositions joined with the word they govern, often become Adverbs ; as *beforehand*, *behindband*, *instead*, *peradventure*.

Several Adverbial forms are made by the Preposition or Sign with the word governed ; as *between while*, *in the mean time*, *by all means*, *by no means*, *not at all*, *of good will*, *of a sudden*, *to morrow*, *by to morrow*, *by chance*, *on this side*, *on that side*, *from thenceforth* : thus the Word being repeated with the Particle between ; as *man by man*, *word for word*, *day after day* ; also the Particle or word being repeated with a Conjunction between ; as *by and by*, *ever and ever*, *ever and anon*, *ever and ay* : most of which forms are in Greek and Latin expressed by one word or Particle.

The Comparison of Prepositions.

Prepositions as well as Adverbs, (p. 104.) are also compared ; and end the Comparative in *-er*, but form the Superlative by adding *most* to their Comparative ; as *in inner innermost*, *out outer outermost*, and by Contraction *inmost outmost*.

up doubles the *p*, *upper uppermost* and *upmost*.

Those compounded with *be-* (as before p. 104.) leave it out ; as *behind*, *binder*, *bindermost* or *bindmost* ; *before*, (with *m* inserted) *former*, *foremost*.

Some want a degree ; as *under*, *undermost*.

The Latin degrees of *Prepositions* are used in English ; as *prior* from *præ* ; and *posterior* from *post* or the Adjective *posterius* made from *post*.

As the superlative *primus* (whence *prime* p. 48.) is made from *præ* ; so *first* may seem to be derived from *fore* (i.e. *before*), *forest*, *forst*, *first*.

CONJUNCTION.

It is either Primitive; as *and* : or Derivative; from a Noun, as *because*; a Pronoun, as *that*; a Verb, as *except*; a Participle, as *notwithstanding*; an Adverb, as *however*; a Preposition, as *withal* (p. 126.)

Either Simple and Uncompounded; as *though*: Compounded; as *although*: or Decomposed, as *notwithstanding*.

Either Simple and Uncontracted; as *though*, *however*: or Contracted; as *tho*, *howe'er*.

There are two sorts of Conjunctions; Copulative, and Disjunctive. The first couples and unites the words, and divides the sense, representing a double truth under one continued form of speech; as *Cicero is an Orator, and Cicero is a Consul*: The last disjoins and divides the words, but unites two significations to make one truth; as *either it is day, or it is night*.

1. Copulative; *and*, *also*, *withal*, *nor*, *neither*. Under this head are comprehended the

Causal, which signifies the cause or reason; *that*, *for*, *because*, *whereas*, *forasmuch as*, *since* or *since that*. Observe, that some Adverbs, either with an addition or without, change their signification and become Conjunctions: v. g. *where*, *since* local Adverbs; *whereas*, *since* causal Conjunctions.

Conditional, which signifies the condition; *if*, *so be*, *if so be that*.

Conclusive or Illative, which draws a conclusion or inference from what went before; *therefore*, *then*.

2. Disjunctive; *or*, *either*. Under this are comprehended the

Dis-

Discretive, which discerns, and parts one thing from the other ; *but, but yet.*

Exceptive, which makes an exception ; *unless, except.*

Comparative, which compares two words together ; *than.*

The Conjunctions Disjunctive as well as Copulative may be

Adversative or Correspondent, when they answer one another ; *although, though, albeit, however, howsoever—yet, notwithstanding. both—and. as—as. as—so. either, whither—or. neither—nor.*

The Conjunctions *either, neither*, sometimes are Nouns ; as *either of them, neither of them.*

The Composition is an Accident, that belongs to every English Part of Speech ; Article, as *whosoever*, Noun, as *mankind* ; Pronoun, as *self-love* ; Verb, as *hear-say* ; Participle, as *writing-master* : And also to Particles, not only (as has been already shewed) to Adverbs and Prepositions, as *everlasting, upstart* ; but even to a Conjunction, though very rarely, and hardly in any other word but this Latin one (*negligo* from *nec* *neither* and *lego* *i* *read*) to *neglect*, whence *negligent, negligence, negligently* : the *c* being turned into its antistoich *g* before *l* for the sake of a better sound.

Particles are, some always Prepositive, which begin the clause ; as *when, where, why, wherefore, and, although*. Others are both Prepositive and Postpositive, which may or may not begin the clause ; as *therefore, then.*

Again there are words, which, when they have no signification but only fill up the sentence, are called Expletives ; as *there are many men, he told me how that he would meet me, i am ready for to go* ; the words *there, how, for* are insignificant, and add nothing to the sense, which is not at all altered, if they are left out ; as *many are the men, he told me that he would meet me, i am ready to go.*

The

The Spirit of Particles.

The Aspiration *b* makes frequently a distinction between Parts and Particles of Speech, and also between the Particles themselves; as *were, where; rough, though; hover, over: ere, bere.*

The place of the aspiration sometimes makes a difference; as *who, how; ba, ab; ho, ob.*

The Accent of Particles.

All Particles compounded with the inseparable *a-* or *be-* and most Prepositions (except *after, over, into, under*), and most Particles made from Prepositions, accent the latter syllable; v.g. *again, anon, beneath, betimes; about, against, before, among, between, upon; within, without.*

It has been observed, *p. 90.* that Verbs, chiefly Monosyllables, compounded with a Particle, put not the accent upon the Particle; but the Heterotony of some words shall be here laid down for a Specimen: *ámbush, differ, óbstacle, pérjur'd: prómise, prónoun, pronóunce; púrchase, pursúe; púrpose, propóse; succour, subscribe; tréspass, transgréss; cómfort, combine; cónquer, conténd.*

The Greek Compounds are to be excepted from the foregoing rule; as *prólogue, synod, ánticrist; yet not all, as eclípsé.*

Some Compounds and Derivatives of Particles accent the fourth syllable; as *dílatory, cóntroversy, ádversary, apóthecary, métaphysicks.*

The

The final *e* quiescent lengthens not the foregoing syllable, unless the accent falls upon it ; as *to promise, to premise.*

Here i shall observe the Irregularity of Quantity in some Words, where the *e* quiescent lengthens not the syllable ; as *done, undone, gone, some, come.*

I thought once, that at first these words might have been originally spelt by a double *n* and *m* ; because the doubling of a letter does (what the Hebrew point called *Dagesh*, which in that Language doubles all the consonants except the Gutturals and *ʔ*) shorten and as it were snatch quick the sound of the foregoing vowel ; as *barr, battel* (except *-all*, as *all, hall, ball, call, fall, &c.*), *cellar cell, billet bill, drossy dross, summer summ* ; also *ck* (for the *c* is pronounced there like another *k*) as *back, deck, quick, rock, luck.*

I have gone through the Eight Parts of Speech and all their Accidents, which is the business of Etymology, the third Part of Grammar ; and i should now proceed to the fourth and last, viz. Syntax. But because the knowledge of Words and of their Construction depends entirely upon their signification and meaning ; and besides many words are various in their signification ; it will be not only a farther illustration of Etymology, but also a very good introduction to Syntax, if a more particular account be given here altogether of the Heterology of all sorts of Words, besides what has been before scattered among the several Parts of Speech, particularly p. 52, 53, 86.

The Heterology of Words.

By Heterology are meant (as i have defined it p. 30.) the various significations and acceptations of words.

The signification of Words may be considered, as Technical and Grammatical, *i. e.* as they are different Parts or Particles of speech : or else as Natural and Common, *i. e.* as they express various Things :

or

or lastly as the sense is changed with relation to both. The first are several parts of speech, but under one signification; as *the love, to love*. The second are but one part of speech, but under several significations; as *the youth* or *age of youth*, *a youth* or *young man* (which sort of Heterology hath been touched upon p. 52, 53.) The third are several parts of speech under several significations; as *ought* (from the Saxon *aht*) or *any thing, i ought* (from *to owe*) or *should*.

For distinction-sake i'll call the first the Heterology of the Parts and Particles of Speech; the next, the Heterology of the signification of the Parts and Particles of Speech; the last, the Heterology both of the Parts or Particles and of their signification.

I shall not scruple to apply the word Heterology to both these; because *speech* $\lambda\acute{o}\gamma\omicron\varsigma$ may be taken in that sense, wherein the Grammarians take *Parts of Speech* $\tau\acute{\alpha} \mu\acute{\epsilon}\rho\eta \tau\acute{\omicron}\varsigma \lambda\acute{o}\gamma\omicron\varsigma$; or in that, wherein $\lambda\acute{o}\gamma\omicron\varsigma$ is commonly taken for *reason*. $\lambda\acute{o}\gamma\omicron\varsigma$ signifies both *a word* and *the sense* belonging to some word.

The Heterology of the Parts and Particles of Speech.

The same word may be

1. Different Parts of Speech.

Noun or Verb; as *an article, to article*; *the fall, to fall*; *second, to second*; *apiece, apiece* or *each, to piece*; *amend, amends*; *to thank, thanks*; *might, i might*; *the will, i will*.

Noun or Participle; as *learning, the learning*; *thought, a thought*; *living, a living* or *livelibood* or *a benefice, the living* or *living men, the dead* or *dead men*. Thus many Participles both of an English and Latin form become Adjectives, as *the slain of the daughter of my people*, Jerem. 9. 1. *the elect (electi) of God*, Coloss. 3. 12. *the chosen of God*, Luke 23. 35. *the Lord's anointed*, 1 Sam. 24. 6. Some compounded;

pounded ; as *the first-born of Egypt*, Pl. 135. 8. *the only-begotten of the father*, John 1. 14.

Pronoun or Verb ; as *own* or *one's own*, *to own*.

2. Different Particles.

Adverb or Preposition ; as *after* or *afterward*, *after me*. And thus Prepositions without their cases become Adverbs.

Adverb or Conjunction ; v. g. *as i said*, *he is as good as he is great*.

Preposition or Conjunction ; as *i love the man for his honesty*, *for he is honest* : *withal* or *together with*, *withal* or *also*.

3. Part or Particle of Speech.

Article or Adverb ; as *the place wherein he dwelleth*, *where he dwells*.

Noun or Adverb ; as *a long while*, *while i stay* ; *he has much learning*, *he is much learned* ; *a mighty man*, *a mighty great man* ; *full of years*, *full forty years*.

Noun or Conjunction ; as *we are both of an age*, *both he and i are of an age*.

Verb or Adverb ; as *to go*, *go to* ; *to come*, *come tell me*.

Verb or Conjunction ; as *i except him*, *except i had gone*.

Participle, Adverb and Preposition ; as *i find them agreeing*, *to live agreeing to one's condition* ; *this case is touching*, *i spoke touching that case*.

Article, Pronoun, or Conjunction ; as *i love a man that is honest* ; *i think that man to be honest* ; *i think that the man is honest*.

Noun, Verb, or Adverb ; as *the last of all*, *to last*, *at last* ; *a board*, *to board*, *to go aboard*.

Noun, Verb, or Preposition ; as *long*, *to long* or *think it long* or *desire*, *all the day long* or *through all the day*.

4. Part

4. Part of Speech or a mere Sign; as *a story exceeding belief, a story exceeding false.*

5. Particle of Speech or a mere Sign; as *i love him most, i love him most heartily.*

6. Two sorts under the same Part of Speech: as a Noun Substantive and Adjective (see p. 53.), the Numerals, (p. 49.) Cardinals, v.g. *twenty thousand men, twenty thousands of men; the chariots of God are twenty thousand, even thousands of angels,* Pf. 68. 17. Thus the words *hundred, score, dozen;* as *two hundred men, fourscore men, many hundreds or scores of men, a dozen men* (where of seems to be understood, *a dozen of men*), *two dozen men, or two dozens of men.*

The Ordinals are sometimes Adjectives, sometimes Substantives; as *the third man, the third or the thirds of an estate.*

The Cardinals *one, two, three, &c.* joined with the word *clock* signifying *an hour* with *a* after them are taken in the sense of Ordinals; as *two a clock*, i. e. *the second hour*; where there seems to be some words understood; for *a* may be turned by *of the*, *two of the clock*, i. e. *two hours of the clock*: *what a clock*, or *what hour of the clock is it, or is passed?* *three a clock*, *three hours of or by the clock are passed.*

When a noun Adjective becomes, or supplies the room of, a Substantive, it admits the Article Prepositive *the* or *a*, and sometimes not: it may signify a person, or a male or female kind, and then be of the common gender; or a thing, and then of the neuter: lastly it sometimes takes *-s* in the Plural, sometimes not: E. G. *the good that i would, i do not*, Rom. 7. 19. *let us do good unto all men*, Gal. 6. 10. *he spake this parable unto certain (or certain men) which trusted* Luke 18. 9. *the evil, the good*, Matth. 5. 45. *the strong*, Judg. 13. 14. *let us do evil (or evil things*

τὰ καλὰ) *that good* (or *good things* τὰ ἀγαθὰ) *may come*, Rom. 3. 8. *the main* (from *magnus*), i. e. *the main business, the main sea*. *secret, a secret* (or *secret thing*), *the secrets* (or *secret things*); *wormwood is a bitter* (or *bitter thing*), *all bitters* (or *bitter things*) *are sweet, the sweets of life, the necessities of life, he supplies me with necessities*; *a black or a black man or woman; the blacks*; *he was a good man and a just*, Luke 23. 50. *the holy and the just*, Acts 3. 14. *o thou holy one of Israel*, Pf. 71. 20. (where *one* is little else but an Expletive) *the holy of holies*, which is a Hebrew expression of the superlative *most holy*.

Some nouns there are, which are in their own nature Adjectives, and yet are never used but as Substantives; v. g. *fool*; we never say *a fool man, a fool woman* (instead of which is used the diminutive *foolish*), but *a fool*, or *the fool* without addition; and in the plural always with an *s*; *fools* or *the fools*. Others are used both ways; as *beathen, a beathen* or *a beathen man*, and in the plural *the beathen* (*are come*, Pf. 79. 1.) oftner than *beathens*: which word is also render'd by the Latin *gentiles*, Rom. 1. 13. but *gentle*, its derivative, is taken in another sense; as *gentleman, gentlewoman*.

I will not think it improper here to insert a note concerning Adjectives, which restrain their signification to fewer genders than an Adjective ought to have.

There are Adjectives among the Greeks and Latins, which are some of two genders, some of one only, because the sense of them is restrained only and properly to two or one gender: as *dives rich, pauper poor*; whose sense properly admits not a neuter, though by use figuratively it sometimes does, as *pauper* or *dives ingenium* *a poor* (or *mean*) *rich* (or *plentiful*) *wit*, but in Greek πτωχὸς *poor* and πλούσιος *rich* have a Neuter ending as well as a Masculine and Feminine one: and again in Greek some are used seldom but in two genders, as ὄρεων *fool*, which in Latin are used in all three *stultus stulta stultum*. Besides some words, whose signification is Common,

are

are sometimes by the use of a Language restrained to one only, as (*a fox*) *vulpes* is in Latin mostly used feminine, and (*a camel*) *camelus* masculine, *κίονα* *pica* a magpie feminine. Which sort of Words the Grammarians call Epicœnes (ἐπίκοινον from κοινός common), because they under one Gender, which they commonly take from the Termination, comprehend both Kinds; of which Quintilian writes in the 1st of his *Instit.* c. 7. and the same c. 10. observes, that Varro, after the example of Ennius and Fabius Pictor, has used some of those Epicœnes in both Genders, e. g. using the masculine *lupus* (*a wolf*) as feminine.

The Article *which* (though Articles partake of the nature of Adjectives in agreeing with Substantives) is restrained mostly to the neuter gender (p. 33.); so *where-* for *which* and *there-* or *here-* for *that* (p. 33, 51.)

I'll add here the Heterologies or various Acceptations of the Article Prepositive, which (as I have noted before p. 37.) has many uses in English as in Greek; and particularly that of making a substantive of a word, which was not one in its own nature; e. g. a Noun, as *evil*, *the evil*; a Verb, as *to doubt*, *the doubt*; a Participle, as *dwelling*, *the dwelling*; a Participle, as *morrow*, *the morrow*. Again this Article *the* is in English joined to and put before the other Article Relative; e. g. *take heed to all the flock, over the which*, &c. Acts 20. 28. there *the* is emphatical, and supplies the place of *flock* repeated, *over which flock*. This joining of both Articles is not used even by the Greeks, but they do join the Article Demonstrative to the Pronoun (as *ὁ αὐτός*, *ὁ ἐμός*), which is not used by the English; where the Adjective Pronouns exclude the Article, which all other Adjectives admit; as *the good servant*, *my servant*; except the Pronoun *self*, as *the self same man*: but, though not *the*, yet *this* is used before Pronouns, as *this my son*. The Article *the* is (as in Greek) put before the Numeral *one*, and is correspondent to *the other*; as *the one* (or *the one man*) *a Pharisee*, *the other a Publican*, Luke 18. 11. Such Correspondency there is between *this* and *that* (*hic ille*, *ὁ ὗ ὁ δὲ*), but *the one* and *this* relate commonly to the nearer, *the other* and *that* to the farther; as *this man went justified rather than the other*, Luke 18. 14.

The turns a Superlative sometimes into a Comparative; as *he does the most good of any man*, i. e. *he does more good than any man*: And before a Comparative supplies the absence of, or follows, the word *much*; as *he is the wiser* (or *much the wiser*) *for it*; being expressed in Latin by the Ablative of the Pronoun *is*. Thus also before Adverbs; as *i love him the most of or more than any*; *i love him the more or so much the more for it*.

The same Pronoun may be Substantive or Adjective, as has been observed before of *self* (p. 51.), as *self-love*, *himself*.

Self thus joined before the word is used in all cases but the Nominative and Vocative; e. g. *self-love* or *the love of one self*, *self-conscious* or *conscious to one self*, *self-denying* or *denying one self*, *self-condemned* or *condemned by one self*.

Himself, *herself*, *itself*, *themselves*, when turned into Latin, are expressed by the Substantive *sui* for *him*, *her*, *it*, *them*, and the Adjective *ipse* for *self*; and the last left out and understood oftner in Latin than English; as *they turned them early* (i. e. *themselves*), Pf. 78. 34. *Abalom prepared him* (or *to himself*) *chariots and horses*, 2 Sam. 15. 1. And observe again that this Pronoun of the third Person is sometimes Reciprocal, and expressed by the Latin substantive *sui*, whenever *self* or *selves* is understood; sometimes Relative only, and is expressed by the Latin Adjective *ille* or *iste* or *is*; as *the Lord has sought him a man*, *the Lord hath commanded him*, 1 Sam. 13. 14. Thus also the Pronoun Possessive, *his* *her* *its* *their*, is either Reciprocal (*sui*), when it relates to a word in the same sentence, and signifies *own*, *his own*, *her own*, *its own*, *their own*; or else Relative, i. e. of *him*, of *her*, of *it*, of *them* (*eius* or *illius*, *eorum* or *illorum*); as *he desieth all his enemies*, *thy judgments are far above out of his sight*, Pf. 10. 5.

I have noted (p. 51.) that *self* or *selves* joined to a Possessive Pronoun and often with the interposition of the Pronoun *own* (which signifies the same with the Noun Adjective *proper*) is an Adjective; as *my self*, *my own self*, *our selves*, *our own selves*, &c. because they are rendered in Latin by the Adjective *iple* (*ego ipse*, *nos ipsi*). But, if the word be rightly examined, and because *self* or *selves* is joined with the Adjectives *own*, *my*, *our*, &c. (*meus*, *noster*, &c.) therefore *self* *selves* is rather to be looked upon as a Substantive, as if *self* was, as it were, *selfishness*, which might answer to what Aristotle means (in his 9th chapter of his 5th Book of *Metaphysics*) by τ' αὐτότης. The Latin renders it *identitas* *sameness*; *ipseitas*, if there were such a Pronominal word, would come nearer; but in this as in many other instances we may see how short the Latin tongue falls from the plenty and exactness of the Greek one. The Philosopher in the place before-quoted writes that this τ' αὐτότης is ἐνότης τίς a certain Unity; which is very well expressed by our English *one self*.

The same Verb, Active or Neuter; as *i wake him*, *i wake*; *to set forth* or *publish*, *to set forth* or *go forth*.

7. Two sorts under the same Particle; as *together*, an Adverb of Assembling, e. g. *we live together*; or of Time, e. g. *fifteen days together* or *for the space of fifteen days*.

The Heterology of the Signification of the Parts
and Particles of Speech.

1. Parts of Speech.

Noun : v. g. *a band of men, a band or bond, a band for the neck ; a bat or stick, a bat or bird ; a bay for ships, bay colour, bays cloth, bay tree ; an ash tree, the ashes or cinders ; the base or foundation* (from *βάσις basis*), *base or vile, base or low ; light or not heavy, the light ; near or nigh, near or covetous ; certain or some, certain or sure ; pound, money or weight ; the first ends the plural in -s ; v. g. ten pounds, Luke 19. 16. the last alters not, (as the Aptot pondo) v. g. an hundred pound weight, John 19. 39. Thus the word pair sometimes varies in the plural, as they go by pairs ; sometimes not, as with Numerals, v. g. two pair of shoes.*

Verb : v. g. *to allow or supply, to allow or admit ; to abide or dwell, to abide or endure ; to be come or be made or done, to become or besit ; to deliver or give up, to deliver or free ; to own or acknowledge, to own or claim ; to use or make use of, to use or be wont, to use or accustom one self ; to let or permit, to let or hinder, to let alone, to let out and in, to let a house ; to leave or forsake, to leave or permit, to leave or cease, to leave out or omit ; to fall or fall down, to fall or become sick, to fall a-laughing or begin to laugh, to fall in hand with or set about the work, to fall out or quarrel, to fall or set upon ; to come, to come by or pass, to come by or get.*

2. Particles of Speech.

Adverb : v. g. *before or the time before, before or in the presence of : the first is Temporal, the last Local.*

Preposition : v. g. *along or through a place, along or together with some body ; after or according to [ad],*

after or next after [post] ; at or unto a place, at or in a place, at or in a word, at or with cards, be begins at or from the end, to set at one or together or to reconcile, to set at odds or asunder or to divide.

The Heterology both of Parts and Particles and of their signification.

1. Different Parts of Speech.

Noun or Verb ; as *a bear, to bear.*

Noun or Adverb ; as *a well, well.*

2. Different Particles.

Adverb or Preposition : as *over or too much, v. g. he is over hasty ; over or through, v. g. he is gone over the town ; about or as it were, about or concerning, about or round about ; against or till, against or over against, against or contrary to ; besides or near [juxta], besides that [præterea], besides or except [præter] ; all along, along the town, long of me or through me or by my means.*

Adverb or Conjunction : as *then or at that time, then or therefore : yet, not yet ; yet, notwithstanding : so or thus, so or so much, so or on condition that or if : if or whether dubitatively ; if or if so be conditionally : too or too much, too or also : since or since that an Adverb of Time, since or whereas a Causal Conjunction : without the town, without help, without or except or unless.*

Preposition or Conjunction : as *for or because of, for or instead of, for or notwithstanding ; e. g. he obeys for fear, he suffered for him, i will go on for all that : for or because that, e. g. for he was afraid : for or the signs to, with, e. g. this day is appointed for the marriage, learning is an ornament for a Prince, he trembles for fear : for expletive, p. 122.*

3. Parts or Particles.

Noun or Adverb : as *the down, the downs, down; what else or more, none else or besides, else or otherwise; just or righteous, just or exactly, just now, just so, just as; ever or always the same, ever or before he came: ever, never or much, not much the wiser; ever a or any one, never a one or no one: all men or every man, all the heart or the whole heart, all one or the same, all alone or quite alone, all in all or very intimate with, all under one, all at once.*

Noun or Conjunction : as *even and odd, even or smooth, even or evening, even or also.*

Participle or Conjunction ; as *seeing or beholding, seeing that or whereas.*

Noun, Pronoun, or Adverb : as *very or mere trifles, the very or self same man (p. 52.), very or much (or the sign of the comparative, p. 54.) familiar.*

Noun, Verb, or Adverb : as *like or alike, to like or approve, to like or please; like or near or almost, v. g. like to die, i. e. almost or near a-dying, or (a Participle) about to die.*

Article, Noun or Preposition ; as * *a man, all to a or one man, it is a or some pleasure to weep, once a or every year, he is a or in bed; he will come a or on tuesday: he goes † afoot or on foot (thus in French a pié) : Before a Participle, it is also an Expletive, as he is a writing; or supplies the sign of the supin (p. 74.) to; as he goes a hunting or to hunt.*

* The word *a*, as well as *the*, has been already observed to be an Article. Sir Tho. Smith in his Book Of the correct writing of English (printed 1568.), p. 10. owns *a* for an Article.

† The Latins express it not only by the Ablative, *it pedibus*; but also by the Noun *pedes one that goes a foot, it pedes.*

Article, Noun, Adverb, or Conjunction ; as *there is none but knows it or who knows it not or every one knows it, he takes but the name of virtue or the bare*

name, i cannot but love him or i can't not love him, he knows nothing but or besides sorrow, i had hardly escaped one danger but or when or before that i fell into another, i had no sooner spoken but or than it was done, i doubt not but or but that he'll come, i had not been miserable but for or without him or had it been without him, i had not done it but that you bid me or unless you had bid me; the work is hard, but the labour is sweet.

The Heterology of those Words, which are called
Casual Signs.

Of

may signify *to, by, from, out of, concerning, with, lest, that* : e. g. *he is come of age; he is bewailed of all; he is descended of an ancient family; of a servant i made him my companion; he talks of great things; i'll ease you of your burthen, he is sick of love, weary of life, weary of walking; beware of trusting much; i heard of your being sick.*

It is sometimes redundant before a Noun, or Pronoun, whether Substantive or Adjective; e. g. *this is none of the man, i. e. this is not the man; 'tis none of me, us, &c. mine, ours, &c. i. e. 'tis not i, we, &c. mine, ours, &c. (p. 51.)* And to shew that *of* is a mere Expletive, it sometimes loses its Government; as *'tis none of i, none of they.*

Thus in Latin the Adjective *nullus* is used for the Adverb *non*; as *is nullus venit* in Plautus, *none of he or him came, i. e. he came not.*

To, Unto

may signify *motion, of, with, that, because, lest*; e. g. *i go to town, i have a desire to see you, i rejoice to see you, i come to see you, i was a fool to come, i fear to disoblige you.*

By

may signify *from, through*; e. g. *it is good to learn something even by an enemy; to swear by, to travel by.*

With

With

may signify *together with*, *against*; as *he lost his wits with his estate*, *to fight with an enemy*.

When it signifies *together with*, it may be turned by a Conjunction; e. g. *he lost his wits and his estate together*, *i went with him* or *he and i went together*.

By or *With* are always signs of the Ablative, when the one may be render'd by the other; e. g. *he kill'd himself by or with his sword*. And before the name of a Person or Agent, *by* never signifies *with*, nor *with by*, and therefore they are not signs of the Ablative, but generally Prepositions *ab* and *cum*.

I shall close this account of Heterology with that sort of Heterology, which depends upon the Pronunciation of the Word.

The Herology of Pronunciation, Accent or Quantity.

From a different Pronunciation, a word may have divers significations, and be different parts of speech; as *a bow*, *to bow*; *low*, *to low like an ox*.

According to a different Accent, a word may be different parts of speech; as a Noun, or a Verb; e. g. *the refuse*, *to refuse* (p. 90.); *an object*, *to object*; *the torment*, *to torment*: a Substantive, or an Adjective; e. g. *precedent* or *foregoing*, *a precedent* or *instance*.

A different Quantity may make a word different parts of speech; as *to live*, *he lives*; *live* or *alive*, *the lives*: or to signify quite differently; as *he gives*, *the gives* (see p. 124. l. 4).

These are the several Heads, unto which all sorts of Heterology may be reduced; each of which i have exemplified with instances, as a specimen of what would be very useful, if compleated at leisure, for the young beginner; and would help him more, than those many Phrase-books, most of which do little else but intangle and mislead him.

It is now time to go on to Syntax, which in a great measure will be found to depend upon what has been remarked in this foregoing account of Heterology.

SYNTAX, or the Doctrine of SENTENCES.

EVery Sentence consists necessarily of a Verb and another word; as *God is, the Lord reigneth*: or of a Verb between two words; as *God is love, God created man, love fulfils the law*.

These are the necessary and essential Parts of a Sentence: All others are circumstantial and accidental, adhering or joined to or depending upon one of those, or brought in by some Particle, or signifying some circumstance of time, place, &c. whereby the sentence is enlarged, explained or perfected: as the sentence *man dieth* is enlarged thus, *man turneth again to earth*; or *when the breath of man goes forth, he shall turn again to his earth, and then all his thoughts perish*.

The Verb, which must first of all be found out, is easily discovered by its signification *to be* or *to do*.

In long Sentences, which comprehend many Clauses or lesser sentences, there is ever one Chief Verb, which is governed by, and depends upon nothing; as in the foregoing sentence *shall turn* is the Chief Verb: but *goes forth* is governed by *when*, and *perish* depends upon *and*.

The verb, upon which either the whole Sentence or any single Clause of it depends, is always Finite, not Infinite.

Mr. Buffier observes, that what the Grammarians commonly call Infinitives of Verbs, are but Substantive Nouns, though they have some peculiar proprieties. 'Tis plain they serve to and attend upon Verbs as Substantives; as *to will is present with me*, Rom. 7. 18. *to perform that which is good, i find not*, Ibid. Thus in Latin *scire tuum nihil est, thy knowledge (or to know) is nothing*; and in Greek with the Article Prepositive τὸ θελεῖν, τὸ κατεργάζεσθαι. In that Language not only the Infinitives, but Adverbs become Nouns with that Article. Neither are Adverbs only, but a whole Sentence taken Technically,

cally, sometimes used as a Noun; as *to-morrow is the time appointed*, Know thy self *is the sentence of Chilon the Lacedemonian*. What is thus taken in the sense of a Noun, if any thing must agree with it, is to be reckon'd Neuter; as τὸ δέλειν, *scire tuum, clarum manè*, τὸ ἀδελαι, &c. The learned Buffier excludes the Infinitive from being a mood of a Verb, because, though it keeps the Government of a Verb, yet it has not the Affirmation, which he makes essential to the Verb. He also shuts out the Imperative from the Moods, because in sense it is an abbreviation more than a Verb, e. g. *do this*, i. e. *my will or advice is that you do this*; and also because, with relation to French in particular, it is not distinguished by its ending from the Indicative or Subjunctive. I shall take this occasion of making some observations upon the Moods, which i had omitted before in their more proper place.

The Finite Moods may be distinguished either according to the various Manners of Motion; or according to the various Changes of the Verb by its Ending and Signs; or thirdly according to the different Placing of the person or Mover.

1. The various Manners of expressing the Motions of a Being would multiply the Moods to a very great number, v. g. of Shewing, Asking, Answering, Doubting, Bidding, Affirming, Denying, Wishing, &c. most of which are diversified by some Word or Particle, expressed or understood, which affecteth the Verb. And this depends upon the Natural signification; the two other sorts of Distinction is Arbitrary, and ariseth from the Grammatical disposition of the Word, according to the Idiom of each language.

2. With relation to the variety of Ending, the Moods are more in some, fewer in other languages; e. g. four in Greek, Indicative, Imperative, Optative, Subjunctive; three in Latin, Indicative, Imperative, Subjunctive; two in English, as in French, for the Imperative is the same with the Subjunctive, *do thou, if thou do*; (see p. 69.)

Then with relation to the Signs, which are not used in the Ancient languages, *Let* in the English Imperative is more a Verb than a mere sign, since it changes the case of the Person (*let him be*), which none of the other signs do; and the Verb, which is affected with it, looks more like an Infinite Verb governed of *Let*, than a Finite one. Besides *let* may often be spared, as *look he to it, or let him look to it*. Lastly,

3. The placing of the Person makes an alteration, as in the Interrogative and Imperative (p. 69.) it follows; e. g. *lovest thou me? follow thou me*. This last distinction has no place in Latin or Greek, &c. where the Person is for the most part understood.

The Latins express most frequently the Imperative by the Subjunctive, and the Greeks express it promiscuously by their Optative or Sub-

Subjunctive ; so that we find their Particle $\mu\eta$, which signifies a negative or forbidding Command, joined to the Imperative, Oprative, or Subjunctive.

Besides the Imperative has properly but the Future Tense, when all other Moods have also the two other tenses ; and therefore may be reckoned no Mood at all, but a Future different from the others in this, that it Commands what the others only Wish and Suppose ; and therefore the Imperative among the Hebrews is but another sort of Future. And not only among them, but also among the Greeks, Latins and others the Imperative is expressed by the first Future or the Future of the Indicative ; as אל תרצח & φονδ'σεις thou shalt not kill, Ex. 20. 13. ἑστέδε σίνατοι ye shall be or be ye perfect, Matth. 5. 48.

I would, in my opinion, reduce the sense and notion of the Moods to two ; the one Absolute and independent and properly Indicative, the other Relative and dependant and properly Subjunctive ; the one is the main Verb of every Sentence, the other is the Verb of such clauses as are joined to and attending upon the main one, whether expressed or understood ; as *o that men would understand their latter end !* i. e. *i wish that men, &c.*

As for the Infinitive, it has (as i said before) too much the nature of a Noun to be reckoned the Mood of a Verb ; and the Hebrews call it מקור the Fountain or Original, from which the Verb springs ; and Nouns in their nature must be owned to have the priority of Verbs, which originally sprung from them.

However (notwithstanding this) i have thought to distinguish the English moods so, that they may, as near as can be, answer to the Latin and the Greek ; and therefore was forced to make the Imperative a distinct mood, and give the Infinitive its place among them.

The Verb being known, the Word or Nominative before it is found by the question *Who* or *What* ; the Word after, by *Whom* or *What* : as *who created man ? God. what fulfils the law ? love. whom has God created ? man. what does love fulfil ? the law.*

What can be left out and understood in a sentence, shall be taught in the Figurative way of speech.

Since Syntax or Construction orders or construes words together, and no words can be joined, but the one must in sense either Agree with or Depend upon the other, that is, be either in the Same sense with or Different from the other : therefore the parts of Syntax are two ; Concord or Agreement, Regimen or Government.

The

The Syntax under the title of Noun comprehends all Declinable Words, except the Verb.

Words are said to Agree together, when they are united under the same sense and some like Accidents: and to Govern, when they are of a different sense, and the one by a necessary dependence follows the other; and therefore are not required to have the like Accidents belonging to them.

Upon these two, Concord and Agreement, depends that Office of Syntax, which is to appoint to each word its due Order and Place in the Sentence; by a true Stopping and Pointing, to help or clear the sense, and to hinder confusion; and by apt Connexions, to continue the sense from one sentence to another.

C O N C O R D

Is either between the same, or between different Parts of Speech; either of the same or of different kinds; either joined or not joined by a conjunctive Particle; as between many Nouns, or Pronouns, or Participles; or between many Verbs; or between an Article and a Noun, a Noun and a Pronoun, a Substantive and an Adjective, a Noun and a Verb: But to avoid confusion, the whole shall be reduced to these two general heads of Agreement between words, which are declined alike; and words, which are not.

The Agreement between words declined alike belongs either to such as are of the same kind, or to such as are of a different kind.

Those of the same kind agree in the same Accidents, which are common to them; as many Substantives agree in the same case; i. e. *the Lord Jesus Christ redeemed mankind; the Lord and Saviour Jesus Christ is God; Peter and John went up to the temple; let us make a covenant, i and thou; i and the lad will go yonder*: Many Adjectives or many Participles

ples agree in the same Number, Case, and Gender ; as *the commandment is holy and just and good ; the people saw him walking and praising God* : many Verbs agree either in Mood or in Tense, or in both, or in Number and Person also ; as *they left their father, and followed Christ*.

Words of different kind, viz. Substantive and Adjective or whatsoever is declined like an Adjective (as Article and Participle), do agree in what Accidents are common to them, viz. Number, Case, and Gender ; e. g. *the Lord is a jealous God, visiting the iniquities of the fathers upon the children ; God is the Lord, who hath shewed us light*.

The Agreement between words not declined alike is that between the Verb and its Nominative case, in such Accidents, which are common to both ; viz. Number and Person : for though the Verb only is declined with Persons (p. 29.) ; e. g. *i am he ; thou art the man ; knowledge puffeth up, charity edifieth*.

The Agreement is not hindered by any thing, that comes in between the Agreeing words ; as *God is love ; they, who are led by the Spirit of God, are the Sons of God ; no man knows, who the Son is, but the Father*. Nor even though the words be in several sentences ; as *who created the world ? God. what hath God created ? the world*.

If it happens, that the Agreeing words are not in the same clause or sentence, then they must agree as if they were ; e. g. *i am the man, whom ye seek ; what things God made, were good : whom agrees with man, as if it was ye seek the man ; and good with things, as if it was the things were good*.

The Principal word, with which the Agreement is made, is often implied in another ; e. g. *whoso does these things, shall never fall. shall fall agrees with be implied in whoso. for my sake and the gospel's*.

The

The Possessive *my* includes the Primitive of *me*, to which the word *gospel's* is joined by *and*.

A plural may agree with the first in order of many singular Persons; as *I and my Father are one*. *are* is the first plural, and agreeth with the two singular Persons *I* and *Father*.

The English Possessive Pronouns *his her its their* seem to agree (as the Hebrew inseparable ones, called Suffixes) not with the word they are joined to, but with that they relate to; i. e. not with the thing possessed, but with the possessor thereof; e. g. *a man shall leave his father and his mother, and cleave to his wife; the wife must reverence her husband; a man must know, how to rule his house; they have their reward*. The masculin *his* agrees not with the feminins *mother wife* or the neuter *house*, but with *man*; nor the feminin *her* with the masculin *husband*, but with *wife*; nor the plural *their* with the singular *reward*, but with *they*.

I am therefore very prone to think, that *his her its their* are properly no distinct Possessive Pronouns, though (p. 51.) i have called them so, that there might be something in English to answer the Latin and Greek ones. Yet as *its* is very plainly the Genitive case of *it* (as i have noted p. 28.) and *her* is the oblique case of *she*, so in all probability *his* and *their* may be nothing else but the Genitives singular and plural of *he* instead of *of him, of them*. As the Article *who* makes *whose*, so *he* may make *his*, turning *e* into *i*, as in the oblique case *him*. But besides (as the Reverend and most Learned Restorer of the Septentrional Languages has taught us in his *Gramm. Angl. S.* p. 22, 23.) the Saxon Tongue expresses the Pronoun Possessive of the third person, which it wants, by the Pronoun Primitive of that same person, which is declined thus.

Sing.

	Sing.		Plur.	
	Masc.	Femin.	Masc.	Femin.
Nom.	he	heo	hi	hi.
Gen.	hīr	hīpe	hīpe	heopa.
Dat.	him	hīpe	him	him. &c.

This is enough to shew, whence we have *his* and *their*. The first is without any change, the last with the addition of *t*, and the mixture of the *i* and *e* from the Masculin *hīpa* and Feminin *heopa* into *their*, which serves in English as Common. The addition of the *t* is borrowed from the English Article *the* and the Saxon Article plural *ða*, or the Monoptot *ðe*, which is also read through all cases of both numbers (*Ang. Sax. p. 8.*) For as the Greeks join also the Article and Pronoun together *ὁ αὐτός* and thence make *αὐτός* in one word, so the English from *ðe* and *hīpa* and *heopa* have made *their*: but have kept *hīr* *his* without addition, that it might not be confounded with the Demonstrative *ðis*, which seems made out of the *Anglo-Sax. ðe* and the *Mæso-goth. is*, i.e. the Latin *is* *he*.

GOVERNMENT.

As the Agreement, so is the Government either of Case, or of Mood; and as the first, so also the last is performed either by the Words themselves or by Particles; except the Vocative, which is not governed but by a Particle.

The Genitive, Dative, Vocative and Ablative are governed by the help and interposition of signs, which are either expressed or understood (*p. 27, 28, 134.*); the Accusative, without a sign.

The Nominative is never governed.

The

The Grammarians generally write, that the Verb signifying *to be* governs a Nominative after it. But it is a very gross mistake to call that Government, which is nothing but Agreement, E. G. *God is good, charity is the greatest virtue, kings are called Gods* : who sees not a plain agreement and concord between *God and good, charity and virtue, kings and Gods* ?

Again, when it is affirmed by Grammarians, that some Adverbs (as *ecce en, behold*) govern a Nominative, that Nominative agrees with a Verb understood ; as *behold i and the children*, Esa. 8.18. the Verb Substantive agrees with those Nominatives.

The Government of Case by Declinable Words.

The Genitive.

After a Substantive.

When two Substantives of a different signification meet together, the last is wont to be in the Genitive case ; as *the fear of the Lord is the beginning of wisdom*.

Two Genitives in a double sense may be sometimes governed by one Substantive ; as *God's creation of the world* : the one is taken Actively, the other Passively.

The Latins seldom use this double Genitive ; yet we read in Tully (*Orat. against Piso*) *querela hominum frontis tue, mens complaint of thy forehead or impudence*. That Genitive is there put for concerning *de, concerning thy forehead*. In English, to avoid the meeting of the two of's, one of the Genitives is expressed by *-s*. In Greek, one of the Genitives may be implied in the composition of the Governing word ; as *ἡ κοσμοποιία τοῦ Θεοῦ* *God's creation of the world, of the world κόσμος* and *creation -ποίησις* are expressed by one compound. In English also sometimes a compound implies the Genitive ; as *thanksgiving, evil-doer, life-time* ; i. e. *the giving of thanks, a doer of evil, the time of life*.

The quality of a word is frequently put in the Genitive ; as *he is a man of honest principles, of bad principles*.

The

The Latins express it also by the Ablative ; i. e. because the word *praditus* endowed is understood, *endowed with honest or bad Principles.*

After an Adjective.

Such Adjectives chiefly (and their contraries), which signify Fear, Knowledge, Desire, Care, Guilt, Sparingness, Power, Memory ; as *fearful or fearless of danger, ignorant of his duty, desirous or greedy of praise, careful of himself, guilty of covetousness, prodigal of his money, impotent of his anger, mindful of death.*

Also after a Participle used as an Adjective ; as *loving of his parents, knowing of his duty, spending of money.* Which Participle is sometimes expressed by the * Verbal or Participial in *-ive* ; as *expensive of money.*

* In Latin *-ax* ; as *tempus edax rerum* time eating (the eater or consumer of) every thing.

After words Partitives, or taken Partitively ; Numerals, and Degrees of Comparison ; as *which of you hath heard it ? they of all men are miserable, the first of all, the older of the two, the eldest of all.* The Partitive word is sometimes left out ; as *unto him shall be given of the gold of Arabia*, Ps. 72. 15. i. e. *some of the gold.*

In Hebrew, Greek and Latin 'tis expressed by a Preposition
מִן מֵן ἐκ ἀπὸ χρυσός de auro.

The Adjective often becomes a Substantive, and puts its Substantive in the Genitive ; as *the cold snow, the cold of snow*, Prov. 25. 13.

Thus in Greek *μετὰ τὸν γονέων* in *Isocrates*, the careful parents, and in Latin *nigra lanarum nullum colorem bibunt* in *Pliny's Nat. Hist.* book 8. ch. 48. *the black wools take no colour*, i. e. *of all parents, the careful ; of all wools, the black ;* where the Adjective or the Noun

Noun of Part and Special turns the Substantive or the Noun of the Whole and General into a Genitive.

After a Verb:

The Verb Substantive, when it signifies and implies some word of relation or possession understood; as *render unto Cæsar the things, which are Cæsar's, and unto God the things, which are God's*, Matth. 22. 21. *ye are Christ's, and Christ is God's*, 1 Cor. 3. 23. i. e. *the things of Cæsar, the things of God; the servants of Christ, the son of God.*

After the Verbs of Admonishing and Accusing, of Repenting and being Ashamed; as *i warn you of your duty, i accuse him of injustice: i repent and am ashamed of it*; which construction implies a word understood, i. e. *i give you warning of your duty, i prove him the cause of injustice; i undergo the punishment* (for *pœnitet* is derived from *pœna*) *and shame of it.* And thus it is in a great many other instances; as *i assure you of it* i. e. *i make you sure of it*, which is expressed by the compound *i certify* i. e. *certum facio*: of which more shall be spoken in another place, under the Figures.

Read more about the sign of, before in p. 134.

The Dative.

After words mostly of Giving, Owing, Paying, Selling, &c. and of Speaking, Wishing, Promising, &c. with the sign *to* expressed or often understood in these and others; as *he gave his hand to me, or he gave me his hand; he paid me the money, which he owed me; he sold him his estate: he speaks me fair; he wishes me well; he promises me his help.*

The sense easily discovers, when the sign is understood.

After words of Pleasure, Usefulness, Favour, Help, Union, Trust, Comparison, Command, Likeness, Equality, Agreement, Neighbourhood, Fitness, and such like with their contraries ; as *rest is pleasant to all, this is useful to me, he is kind to his friends, this is hurtful to my health, he joins himself to good men, great is his faithfulness to his Prince, gold is not to be compared to virtue, he enjoins this to me, i am obedient or hearken to my parents, he is like him or to him, a dactyl is equal to a spondee, he consenteth to it, he liveth near him or to him, he fits his humour to his company.*

Some of these significations govern the sign *to*, or the Dative, whether they are nouns or verbs ; as *he is faithful to me, i trust to him* : others only in nouns ; as *this is pleasant to me*, but not *this pleaseth to me*. In Latin the Verb also often governs the Dative, where the Noun only in English does it ; as *meum ingenium nocuit mihi* my wit hath hurt me, i. e. *has been hurtful to me*. In English a Verb of the like sense governs the sign of the Dative, only as it is taken either Actively or Neutrally ; as *this garment fits me or is fitting to me, i fit the garment to my body* : my house joins his or to his, *i join myself to him*. Thus in Latin *i hurt* *noceo* the Neuter, not *ludo* the Active ; and *i help* *auxilior* the Deponent, not *juvo* the Active ; and *i command* *impero* the Neuter, not *i govern* *rego* the Active, require the Dative.

Words of a Passive signification often govern a Dative ; as the English Verbals in *-ble* from the Latin *-bilis* ; as *the pleasures of this life are not comparable to those of the next*.

The Comparative Degree in words derived from the Latin without any change generally governs the Dative ; as *superior, inferior* (p. 104.), *prior, posterior* (p. 120.), *senior* (from *senex* old), *junior* (from *juvenis* young), e. g. *he is superior to me, he is senior to me*. But they may (as all comparatives and words taken partitively) be joined to a Genitive ; as *he is the senior of the two, he is the senior of them all* :

or

or without *the*; as *he is his senior, his, i. e. of him, Esau was Jacob's senior*: And thus in some of these comparatives not derived from Latin; as *he is his elder, Esau was Jacob's elder*.

The Comparative otherwise hath after it the Particle *than*; which in Latin either is expressed by the Conjunction *quàm*, or else wholly omitted (as signs are) and is the sign of the Ablative. The Particle *than* in English has (p. 122.) been ranked among the Conjunctions, because it joins words together; as *he is greater than i, he and i* are joined together in order to be compared; but it does not always in English couple like cases, as *he is greater than me, he* is the Right Case, *me* is Oblique, and answer to the Latin Ablative, when *quàm* is left out.

The word *than* follows not only the Comparative, and its sign *more*, but also *rather*, (which is a Comparative in Latin *potius* or *magis*. *ma-lo i had rather i. e. magis more and volo i will*), other; as *i had rather work than play, i am no other now than before*.

As the Latin *quàm* is derived from the Article *qui*, so the English *than* seems to come from *that*, which signifies the same as *which*.

I shall here observe, that there may be a Degree of Comparison without one of the terms of the Comparison expressed, as *he is too great, he is very great*; the Adjective *too great* is comparative, and *very great* superlative; yet there is but one term of the comparison *he*, and no other expressed to compare it with; and therefore *too* and *very* are in Latin properly Adverbs *nimis valde*, though they are used sometimes for the signs of Degrees; thus also the signs *more* and *most* cease to be properly Signs, and become Adverbs *magis* and *maximè*, when they are joined to words, which can't be compared by the change of their end, (p. 43.) And thus it has been observed of most signs whether of Nouns (p. 134, 135.) or of Verbs (p. 66, 67.), that according to the diversity of their signification they are sometimes Signs, sometimes Words.

The Verb Substantive, when it can be turned by *have*, is joined to a Dative; as *there is no time for me, i. e. i have no time*.

A double Dative follows some Verbs, which signify Praise, Disgrace, Gain or Loss; as *this turns to him to a very great advantage*.

In Latin we read sometimes a Pronoun in the Dative, without either rule or signification; as *suo sibi hunc gladio jugulat, he cuts him*
L 2
his

his throat with his own sword. Such a redundancy is also used in English; as *he will ride you so many miles a day.*

Read more about the sign *to*, *unto* or *for*, p. 134, 132.

The Accusative.

It is the case, which most properly belongeth to Verbs signifying *to do*, either by it self alone, or joined with another case; as *flattery gains friends, truth ill-will; i admonish him of his duty; i trust my self to you; i rewarded him with money.*

Some Transitives there are, which govern a double Accusative, of the Person and of the Thing; as *he taught me letters, i shall ask you a question, i beg God pardon, i put me on my clothes.*

I have added the three last for the sake of the Latin Government of *oro, rogo, posco, i ask or beg; induo i put on.* In English *from* or *of* is understood, e.g. *i shall ask a question from you, i beg pardon from God or of God, i beg God's pardon;* and in the third, *me* is governed of *on*, *i put my clothes on me*, where the Latin *induo* includes the Preposition in the Compound.

Such Verbs, as truly govern two Accusatives in the Active, can govern the remote one or that of the thing in the Passive; e.g. *letters are taught me, the question was asked me or of me;* and therefore the two others, which can't admit this Syntax, can't properly be said to govern (though they do't in Latin) two Accusatives.

Sometimes there is a word understood, which governs one of the Accusatives; as *i advise you this*, i. e. *to do this.*

Some Grammarians fancy a Government of two Accusatives, where there is nothing else but Agreement; as *who made thee a judge? thee and judge agree together*, and are but one Accusative.

Some Intransitives or Neuters have an Accusative of their own or the like signification; as *he lives an idle life, he is gone the way of all flesh, he fights battles.*

The Accusative so properly belongs to Verbs, which signify *to do*, that Ancient Latin Authors joined it to almost all Verbs, even

to those, which the Later ones have constantly joined to other cases; as *noceo i hurt* (which is read now commonly with the Dative), *abutor i abuse* (with the Ablative), are both found with Accusatives in *Plautus* and *Terence*; and therefore the English, which join such and the like (as *to please, to flatter, to serve, to spare, to perform, to enjoy, &c.*) to the Accusative, come nearer to the Syntax of the ancientest and original Latin, though since *placeo, adolor, servio, parco* are mostly construed to the Dative, *fungor* and *fruor* to the Ablative.

The Ablative.

This Case belongs chiefly to words, which signify the Instrument, Manner, Means or Cause, Place, Measure or Excess, or some Quality and Circumstance; as *he destroys the country with fire and sword; he did the business with secrecy; he is my father by counsel, not by nature; he burns with anger; he has travelled by sea and land; he is higher than i by head and shoulders; he is by birth noble, by inclination industrious, by education learned.*

Read more about the sign *by* or *with*, p. 134, 135.

I have (p. 28.) noted, that the signs of the Genitive and Ablative are always expressed, and the rest often omitted. But yet i find that even in the Genitive and Ablative the signs may be understood.

In the Genitive, the words being transposed and joined by an Hyphen; as *prayer-time*, i. e. *time of prayer*: or without any transposition, after a verb; as *i repent it*, i. e. *of it*. In the Ablative; as *he is many degrees or much beyond him*, i. e. *by many degrees, by much: he has travelled sea and land.*

The cases may be turned one into another by changing the Voice of the Verb, the Active into a Passive, or the Passive into an Active.

The Accusative becomes the Nominative, and the Nominative the Ablative; as *labour overcomes all things, all things are overcome by labour*. This change is likewise used in Latin.

Of two Accusatives, either of them (but only that of the Person in Latin) becomes the Nominative; as *he teacheth me letters, i am taught letters* or *letters are taught me by him*.

The Dative and Ablative in English sometimes become the Nominative; as *he tells me the business, i am told the business by him* (where the Accusative remains in the Passive as well as Active, which is against the common way of Syntax); *he meets dangers or with dangers,*

fers, dangers are met with. In Latin the Dative or Ablative are never changed; but if the Verb Neuter, it changes the Active ending into a Passive one, and becomes Impersonal; *non parcit sumptui*, he spares no cost, *non parcitur sumptui*, no cost is spared; *indiget presidio*, he wants assistance; *indigetur presidio*, assistance is wanting. Or else instead of the Latin Verb Neuter, which governs the Dative, another of the same signification is used, which is Active and governs the Accusative; as *he hurt me*, *nocet mihi*, *i am hurt by him*, *lador ab illo*. When an English Active is made by a Latin Deponent, the case governed may be made the Nominative, if, instead of the Deponent, an Active Transitive is taken; as *he uses the name of virtue*, *utitur nomine virtutis*; *the name of virtue is used*, *nomen virtutis (is usurped) usurpatur*.

Sometimes the cases are interchanged; as *i present (dono) a gift to you* or *i present you with a gift*; there the change of either of those oblique cases into the nominative holds good in Latin as well as in English; as *a gift is presented to you by me*, or *you are presented with a gift by me*.

Various Cases.

There are some words, which are construed with various Cases, Signs or Particles; and that variety is either under one and the same, or under different significations.

Under one signification.

Genitive or Dative; as *he is the father of his country*, *he is a father to his country*.

In such words of Relation it may be observed, that the Genitive is more properly used in a Natural, the Dative in a Civil Relation; as *he is a father of children*, *he is a father to me*.

In Latin some words govern a Genitive as well as a Dative, which will do the like in English, if they are used as Adjectives with the Dative, as Substantives with the Genitive; as *contrary*, *covetousness is contrary to prodigality*, *covetousness is the contrary (or reverse) of prodigality*: like, *i have seen something like unto it*, *i have seen the like of it*.

Some others, though not in English, yet in Latin, are joined both to the Dative and to the Genitive also, because they imply some Possession, which that case properly signifies; as *proper*, *common*.

Genitive

Genitive or Accusative ; as *i approve your opinion*, *i approve of your opinion*. But in these and the like the Sign of seems to me wholly redundant, and makes no alteration of the case, if turned into Latin or Greek ; and such a redundancy of signs is frequent, which alters not the construction of the word in another Language ; which redundancy is easily discovered by the sense.

In Latin, the Verbs *to remember* and *to forget* govern the Accusative, as that which is proper to Actives ; or the Genitive, which belongs to the Adjective of Memory, that is included in them, *i. e. i am mindful, i am forgetful* (p. 144.). In these and several others it is usual even in Latin to join to Verbs a case, which they can't govern but by reason of what is implied in them or understood ; which if it be expressed, the reason of that government will appear : as *i am glad of it*, *i. e. by reason of it* ; so *latores malorum* in Virgil, *i rejoice of evils*, *i. e. causâ because*.

Genitive or Ablative, after words signifying Abundance or Want ; as *his mind is full of* or *with anger*, *he is bare of money*, *he abounds with money* : *he is weary of* or *with labour*. And many others ; as *i am possessed (potior) of my joy*, *i am possessed with joy* : though i must observe, that the first is more Active, the last more Passive ; the first signifies, *i possess the joy* ; the last, *the joy possesses me* ; but still they unite in the same sense, for whether it be one or the other, it still will signify *i obtain the joy, which i possess or wherewith i am possessed*.

After the Verbs of Accusing or Charging, Acquitting or Absolving ; as *i accuse him of* or *charge him with injustice* ; *i tax him of* or *with covetousness* ; *i acquit* or *absolve him of* or * *from his sin*.

* The Ablative here is by the interposition of a Preposition, which in Latin, though it be not expressed, yet is understood ; as it happens in most words, which in that Language govern this or other cases, that can be governed by a Preposition also.

Dative or Accusative; as *to pray (precor), i pray God or to God; he is near, nearer, nearest me or to me.*

Thus in Latin *propinquus* near the Adjective governs the Dative, but *prope* near the Adverb governs the Accusative; thence the comparative *propior* nearer, and the superlative *proximus* (whence the English Noun *proximity*) *nearest* have after them an Accusative as well as a Dative, e. g. *propior montem* nearer the mountain in Sallust, *proximus te* nearest thee in Plautus's *Pænulus*. Thus *to approach the town or to the town*, and the same with the Latin *accedere*; where the Accusative may be governed of the Preposition *ad* included in the English as well as Latin Verb; and the Dative is required by the Rule of the Compound with certain Prepositions, which see afterward, p. 168.

Dative or Ablative; as *he is condemned to the galleys, he is condemned with an heavy punishment.*

In Latin, this word requires a Genitive or an Ablative.

Accusative or Ablative; as *i ease you your burthen, i ease your burthen, or i ease you with your burthen.* Where note, that beside the change of the case in the Thing, there is also a change of the case in the Person; *you* in the first is the Dative; in the last, the Accusative. The like double variation of Person and Thing was observed before (p. 150.) in the verb *to present*. *I inhabit the woods or i dwell in the woods* (by the interposition of a Preposition, which in Latin is understood, *habito sylvas* or *sylvas*) where the Latin compound *inhabit* expresses the English *dwell in*.

Under different Significations.

Dative or Accusative: e. g. *i fear him or reverence him or am afraid of him or from him lest he should do me harm: i fear for him or lest he should suffer harm: i look to my self or provide for my self, i look him in the face or i see him; thus i'll see to it, i'll see it: i'll provide for you, i'll provide a man: i trust to him*

OR

or *i relye upon him, i trust him to you or recommend him to your care.*

Accusative or Ablative by the help of a Particle, as *i can't abide or bear the town, i can't abide or dwell in the town.*

Dative, Accusative or Ablative; as *to stand; i'll stand to or perform my promise, i'll stand or bear the danger, this thing stood me in (* constitit) or cost me much money.*

* The Word of Price in Latin is joined with the Genitive or the Ablative. And in English, *the victory cost him his life, the victory was the worth or price of his life, he purchased the victory with his life.* The English word *Worth* is abbreviated from *Worthy*, which governs the Genitive, and, in Latin, also the Ablative. It is usually put before the Name of the price without the interposition of any Sign, as *i esteem it worth so much money*, and in Latin it is, as signs, not at all expressed; the English construction is as if it were, *i esteem so much money to be the worth, value or price of it.* We say *he is a man of much or little worth, i. e. price or value.* After words of Price, the Particles *at* or *for* are used; as *i value it at so much, i sold it for so much.*

Various Cases with some Particular Words of Time, Measure, Place, and Part.

I call these Various Cases with respect chiefly to the Latin, for in English most of them are nothing else but divers Particles either expressed or understood, according to the divers acceptations of the word. And even in Latin those several cases are governed by the force of those very Particles, though use has prevailed to have them most commonly left out.

Time.

It either answers to the question *when*, and then it is governed of *in, in at; ab, ago or since (abinc);* or to the question *how long*, and then it is governed of *per, for or through;* the sign of the time *how long* is often, *when* is very rarely left out in English; e. g. *he came in the night, i'll come at night, he came three days*

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days ago or since; he is three years old, he has reigned many years.*

* The Latins express it by the Participle *born*, as if it were, *he has been born three years*. Of which Participle it may be observed, that it comes from the Verb *i bear*, restraining its signification to that of being born or brought out of the womb.

Measure.

It is governed of the Particles or Signs *by* or *with* or *about* (*circiter*) generally left out; as *this place is distant from the other a day's journey, this court is ten foot wide, these boards are raised seven* foot, this room is a foot higher than the other.*

The Latins express the word of measure also by the Genitive, by the help of some substantive of the like signification understood, as *space, height, breadth, &c.*

* Observe, that the word *foot* applied to measure is the same in the plural as in the singular.

Place.

The place *where*, without motion, is expressed by *at* or *in*; as *i live at home, in town.*

The place *whither*, with motion, by *to*, *unto*, *into*, *at*; as *i came to, unto, into, or at the town.*

The place *whence*, by *from*, *out of*; as *i came from or out of town.*

The Latins leave out the Particles before names of Cities, and these two words *home* *domus* and *country* *rus*, besides some few others. The English imitate this construction sometimes, in the place *whither* and *whence*; as *i return home, i depart the city*. But the verb *depart* includes in it self the Particle *de from*.

Part.

In Latin it is joined to the Ablative, the Preposition *in* being understood; as *ruber crine, niger ore, brevis pede, laesus lumine*, *red in his hair, black in the mouth, short of one foot, blemish'd in his eye*; or by compound words, *red-hair'd, black-mouth'd, short-footed, blear-eyed.*

Sometimes to the Genitive, the word *causa* being understood; as *diseruitor animi* in *Plautus* and *Terence*, *i am tormented in mind*; thus we say *heavy of heart, lame of his feet.*

Frequently to the Accusative, after a word of a passive signification; as *laniata comas* torn (or having torn her) hair: *nuda pedem*, which is exactly answered in English *bare foot*, as also *bare head*, *he went bare foot and bare head*. Or rather in one word *bare-foot*, and *bare-head*, *bare-footed* and *bare-headed*; thus the first in Latin is expressed also by a compound *nudipes*, and in Greek *γυμνός*.

The Case Absolute.

The Construction of cases has hitherto been shewed to depend upon and to be governed of some word or other; but there is a case, which the Latin Grammarians call'd the Ablative (in Greek, the Genitive) Absolute, because, as they pretend, it stands by it self without being governed of any thing. The word, which is said to be in that Absolute case, has for the most part another word agreeing with it; generally a Participle expressed, seldom understood; as *Pontius Pilate being governor of Judaea, &c. the word of God came to John*, Luke 3. 1, 2. *we are deliver'd from the law, that being dead*, &c. Rom. 7. 6. This sort of Case is the Nominative in English; as *i being leader, keep you the way*. Thus sometimes in Greek the Nominative is put Absolutely, even also the Accusative or Dative, which last being ever the same with the Ablative agrees with the Latin construction. In Greek the word, which the Participle agrees with, if it be an Adjective put for a Substantive, may be understood, as Rom. 7. 6. So in English, as *it was told Abraham, saying*, Gen. 22. 20. where the Greek uses the Nominative of the Participle, *ἀνγγέλιον τῷ Ἀβραάμ, λέγοντες*; but the Original Hebrew uses the Infinitive with the casual sign *וַיֹּאמֶר*, which may answer to the Latin Gerund *dicendo* saying or in saying, which Gerund is expressed in Greek by the Infinitive, the case being signified by the Article Prepositive, and, where there is need, with a Preposition, as *ἐν τῷ λέγειν* in saying. We find also, that this case, though it be called Absolute, yet sometimes both in Greek and Latin refers to a word of the sentence in another case; as *te vidente, vides* in *Plautus*, *thy self seeing, thou seest*. *Καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ*, Matth. 5. 1. *he being sat down, his disciples came to him*. The same Pronoun is repeated twice in a different case, one Depending upon the Verb, the other Absolute; and the Participle agrees not with the Depending but with the Absolute one.

But notwithstanding the common opinion of calling this case an Absolute case, i must conclude with the learned *Gerard John Vossius*, that this Case is not Absolute, but that the sense of it is as much depending, as any other word in the sentence, by the help of some Particle or Sign understood, signifying Time, or some other circumstance; as *Augustus being Emperor, Christ was born*, i. e. *under the Empire of Augustus*, or *when he was Emperor: it was told Abraham, saying*, i. e. *by them saying or who said*.

Besides,

Besides, since that sort of Case is commonly separated from the rest of the main sentence (as many other such circumstances are, for the sake of clearness and distinction) by some of the lesser stops, viz. a Comma, Semicolon or Colon, I look upon that Participle and what is joined or understood to be joined with it, as a little Clause; where the Participle supplies the room of its Verb, and may be resolved into that Verb with the addition of a Particle, as has been just now exemplified. For as the Adjective supplies often the place of a Substantive, so may the Participle as well supply that of the Verb, in this, as well as we see it does in the Passive form frequently; as *the army was routed, the General taken, most killed or carried prisoners.*

The Participle does not only supply the place of, but also governs the same case with the Verb, whence it is derived; but both these shall farther appear in that which follows, viz. the Government of Derivatives.

The Government of Derivative Words.

As Derivative words keep the Accidents of the Primitive (p. 25.), so far as they can, and where they are the same Parts of Speech; so they follow also the Government of the Primitive, whether they are the same or different Parts of Speech; the same; as a Noun Adjective and Substantive; *kind to his friends, kindness to his friends.* -

A Verb Personal and Impersonal; of which by and by.

Or different, as a Noun and a Verb; *a speech to the people, he speaks to the people.*

A Verb and a Participle; e. g. *he did speak to me, he was speaking to me; he reads a book, he is reading a book;* except where the Participle becomes an Adjective; e. g. *he loves his friends, loving of his friends or to his friends.* Of after a Participle, as after a Verb (p. 151.), is frequently an expletive, e. g. *he was reading of a book; i am weary with seeing of him.*

† Here *seeing* may be accounted a Noun Substantive, i. e. *with the seeing or sight of him.* Or else, if *with seeing* be (p. 73, 74.) a
Ge.

Gerund, it is an imitation of the Latin Syntax, which joins a Gerund to a Genitive, as if it was a Noun Substantive; as *gratiâ videndi illarum* in Terence, for the sake of seeing of them.

A Part and a Particle: a Noun and an Adverb; as *this life is convenient to my nature, i live conveniently to my nature.*

A Verb or Participle and an Adverb or Preposition; as *he separates himself from men, he lives separately from men; this concerns me, he speaks concerning me.*

It has a little before been observed, that a Participle may supply the place of a Verb (p. 156.l.6.) and of a Noun (p. 157.l.2.); and for a greater proof of this i shall remark, that as the Verb Infinitive is often used for the Gerund of the Participle; as *i have a desire to see or of seeing him, i am weary to see or with seeing him*; so the Participle is often used for a Verb Infinitive (which is a Syntax familiar to and borrow'd from the Greeks); as *remember thy being a man* (μὲμνησο ἄνθρωπον ὦν) or *thee to be a man, i perceive my self growing ill* (αἰσθάνομαι νοσῶν), *he left off speaking* (ἐπαύσατο λαλῶν, Luke 5.4). Now the Infinitive, whether it supplies the Participle, or is supplied by it, is almost but a bare Noun, as it has been shewed before p. 136. Again, it is common in Greek to use the Participle after some Verbs (as *τυγχάνειν* to chance, *λανθάνειν* to forget, to conceal, &c.), where the Verb may be rendered by an Adverb, and the Participle by a Verb; which Syntax is also in English imitated by an Infinitive instead of the Participle; e. g. (*ἐτύχανε νοσῶν*) *he chanced to fall sick, i. e. he fell sick by chance*, (*ἔλαθεν ἐμπεσὼν εἰς μέσους τοῦ πολεμίου*) *he perceived not himself to have fallen or he fell unawares in the middle of the enemies*, or by the Participle also; as (*ἔλαθεν ἐκπλύσας*) *he concealed his sailing away or he sailed away privately.*

A Greek Passive Verb may be rendered in English by the Verb Substantive, a Preposition and Participle or Gerund, chiefly when it signifies a continuance of time; as *this temple* (ὡκοδομήθη) *was forty six years in building*, John 2. 20. or *a building, a for in*, p. 133.

The Verb Impersonal.

It has commonly the Pronoun *it* or Expletive *there* before it, and governs the same case as other Verbs, or as the Personal, whence it is derived; as *it beboveth me; i please him, it pleaseth me*: where note, that the Nominative of the Personal becomes the Oblique of the Impersonal; as *i grieve, it grieves me.* It

It is construed sometimes with two cases, one of the Person, another of the Thing, which last is generally in the Genitive; as *it repenteth me of my fault*: or both cases of the Person; as *it repents us of our selves*.

This same Construction is also used in the Personal; as *i repent me of my fault*, which is French, *je me repens de ma faute*; for that reciprocal Accusative is much used in that language even with Neuters, as *je m'en vais*.

Or else with a Dative of the Person; as *it signifies nothing to me* (where the Impersonal *signifies* or *concerns* changes somewhat the sense of the Personal *i signify* or *show*).

Or with a Dative and a Genitive (according to the Greek Syntax) as $\chi\epsilon\eta$ $\zeta\omicron\iota$ $\Phi\acute{\iota}\lambda\omega\upsilon$, *there is need to thee of friends*.

* Thus you read in the editions of Aldus, Vascosan and Gryphius, but *lectione* in Colineus and Rob. Stephens, who in his Thesaurus has both readings, but prefers the last. Yet Vossius maintains the first with the Authority of a Manuscript.

The Genitive of friends may be also governed of *need*, as it is a Substantive, and separated from the Verb *is*; and so in Latin *est tibi opus* not only *amicis* in the Ablative, but *amicorum* in the Genitive, as Quintilian (Book 12. Chap. 3.) *est opus * lectionis* there is need of reading: but in Greek the Genitive is governed of the Impersonal $\chi\epsilon\eta$, which includes *is* and *need* under one word.

In Latin, some govern the Genitive of a Substantive; which is also imitated in English, if the Verb be resolved into the Verb Substantive and a Noun; as *interest reipublica* it concerns or it is the concern or interest of the common-wealth: and of some Adjectives; as *refert magni*, it matters much or it is a matter of much concern; but the Ablative feminine of the Pronoun Possessive; as *interest meâ* or *refert meâ* (the substantive *re* being understood or expressed in the Verb), which in English is made by the Genitive, as *it concerns me* or *it is a concern of mine*; or by the Ablative, as *it suits with my concern*.

It is to be observed, that some English Verbs are used both Personally and Impersonally, when the same in Latin are oftner Impersonals; as *i repent*, *it repents me*; *pœnitet*, very seldom *pœniteo*, which Vossius proves from Justin, Book 12. *primi pœnitere ceperunt*.

Though the Impersonals with relation to its Nominative it has but the third person singular, yet, by what it governs, it may be applied to all the persons; as *it repents me, it repents us, it repents thee, &c.* So the English Impersonal Substantive (for it is not used thus in Latin or Greek), *it is not i, it is not we, it is not thou, &c.*

As in Greek and Latin, so in English, Verbs become Impersonals by being made Passive; e. g. *it shall be told thee of all things* λαληθήσεται σοι πάντα πάντων dicetur tibi de omnibus; Acts 22. 10.

Some Impersonals are Englished by the third person plural; as *it is they go*; or by the Indefinite one, e. g. *vivitur parvo bene, one lives well upon a little*; thus the French *on*, as *on vit bien*: or by resolving the Verb into a Verb Substantive and a Noun or Participle, as *it is a happy life or a happy living*. Sometimes the government of the Impersonal determines the person; as *procursum est ab hoste*, Tacit. *it has been skirmished or a skirmish has been made by the enemy*: *pugnatum est à Consulibus*, Cicer. *the Consuls fought. mihi non scribitur*, Plaut. *i don't sow*.

The Latin Verb Neuter becomes Impersonal in the Passive (p. 130. l. 2.); as *servo servitur*, Martial. *one serves a servant*. But the Grammarians supply a Substantive of the like signification understood in all these; as *vita vivitur, a life is lived*; *prælium pugnatur, a battle is fought*; *servitus servitur, a service is served*.

The Government of Case by Undeclinable Words and Particles.

Prepositions only are allowed by *Vossius* to govern cases; and he urges that those Adverbs, which might seem to govern any, do it only by virtue of some word, that is understood: as i have already mentioned it, p. 92. Therefore he places all Particles, which truly govern a case, under Prepositions: but i shall here allow the Adverbs to govern Cases as well as Prepositions; because i have made the distinction between those two sorts of Particles to arise not from their Government only, but also from their ability to Compound, p. 92, 93.

The Government of Cases by Particles belongs only to Adverbs and Prepositions.

The Nominative is excluded from Government, p. 142.

Mr. Buffier makes some Particles to govern the Nominative in French; as *apres moy, avant moy*; and appropriates the Accusative to the Verb; as *j' aime la virtue or la virtue que j'aime*: Because in that language the Nominative and Accusative are ever alike, except in the Article *qui*, where the Accusative is sometimes like the Nominative; as *je prieray qui vous voudrez; qui cherchez vous?* Sometimes different *que*; as *le livre que vous lisez*. 'Tis true the Particles are join'd to *qui, apres qui, devant qui*, and not to *que*: But since *que*, as well as *qui*, may serve for the Nominative; as *que sont les creatures devant Dieu?* from this no Argument can be drawn, why those Particles should govern the Nominative rather than the Accusative. The Government is taken from the reason of the dependence of one word upon another, and that dependence is essential to speech in all languages; whereas to have two cases end alike or differently is but accidental to several different Idioms or Languages; as in French *moy* is Nominative and Accusative; in English *i*, Latin and Greek *ego ἐγώ* is the one, *me ἐμὲ* is the other. But who sees not that *apres moy, after me, post me, μετ' ἐμὲ*, is the same Government, and why not the same case? especially when there is nothing to contradict it in the Idioms of each of these Languages; and therefore i will venture to lay it down as a Rule in Grammar, that the Oblique Case is always depending and governed by some word expressed or understood; the Nominative is never governed, but always agrees with a Verb or Noun either expressed or understood.

The Vocative is for the most part, and, in some Languages, always like the Nominative; and (as Mr. Desmarais observes) has this in common with it, that it may sometimes influence and govern the Verb, as *Lord, hear me*; and can never be governed of it: And this peculiar and different from it, that it can be separated from the Verb, as *Lord, i perish*; which the Nominative never can. But yet it is not used Absolutely, as the Nominative; but with Relation to some Person, which is Called upon and applied to; and therefore it is governed by that Compellation expressed by some sign as *o*, or else by a different tone or pronunciation: for the tone alters much in the Nominative and in the Vocative or Compellative, whether it be Indicative, Imperative or Interrogative; as *the Lord hears me; Lord, thou hearest me, hear me, or hearest thou me?* the first names the thing plainly, the three last name it emphatically, and with a vehement affection. Again, the Vocative is commonly separated from the main sentence, and closed in between two stops, and makes (as it were) a little clause by it self with something understood. *Sanctius* denies, that the Vocative can be governed, because (as he saith) the whole sentence is address'd to it. But though it be so, and no particular word in the sentence governs it, yet the sense of the whole sentence in general governs it, as the Case unto which it is directed. At last, be it called Government or no, it is sufficient, that in sense it is quite different from the Nominative, and denoted in English, French, Latin, Greek by the Sign or Particle *ὦ*, whether expressed or understood.

Adverbs

Adverbs with the

Genitive; as those of Quantity, *enough of money, little of wisdom.*

Such as these omit their signs with a transposition of the words, as *money enough*; or without, as *little wisdom*: and then the Adverb becomes a noun Adjective, *enough* for *sufficient*. It has been noted (p. 92.) that some Grammarians exclude Adverbs from Government, saying, either that *satis enough* is an old Latin Noun Substantive; or that the Substantive *res matter* or *negotium business* is there understood, because *res voluptatum* in *Plautus*, and *res cibi* in *Phadrus* is used for *voluptas* and *cibus*; thus in Greek *χρημα πονηριον* in *Aristophanes's Clouds* for *πυλῆς*: and in English *some matter of money* for *some money* (of which more afterwards in the Figurative way of Speech). Mr. *Desmarais* stands for the Government of Adverbs, and approves not of some Grammarians reducing all Syntax (as *Scioppius* does) to the Figure call'd *Elleipsis* or *Omission*.

Dative; as *conformably* (because it is derived from an Adjective, which governs a Dative, p. 146.) e.g. *he acts conformably to reason.* *woe*; e.g. *woe unto you*: or with the sign understood, if the Verb Substantive goes between; e.g. *woe is me* (p. 103.), *woe is thee*. I think *woe is he* is also used in the Nominative, where *woe* stands for its derivative *woeful*. The Sign is seldom omitted, when the Verb Substantive is Optative; as *woe be to me!* *woe be to him!* The English *woe* answers to the Greek *ῥα* better than the Latin *ue*, for the Latins have no *w*, which expresses the power of the Greek *ς*.

Accusative; as *ay, ab*, and (the Verbal) *behold*; e.g. *ay me!* *ab me miserable!* *behold him.*

Vocative; as *here, hem, ho you; ho such a one*, Ruth 4. 1. *ho, every every one, come ye*, Isa. 55. 1.

Ablative; as *together*, e.g. *i went together with him.*

Accusative or Vocative ; as *o* Exclaiming, *o* Calling ; e. g. *o me miserable ! o thou my son :* And it may also be understood ; e. g. *miserable me, miserable man that i am !* (where *that* and *am* are Expletives) ; *my son.* This distinction may be observed between *o* Exclaiming and Calling, that the first may admit the Article, as *o the wretch !* the other cannot, as *o father ;* for all cases are capable of the Article, except the Vocative, which therefore is wanting in that Part of Speech (p. 32, 41.).

Yet we read *Nehem. 9. 32. our God, the great the mighty and the terrible God, &c.* where the Article is joined to the Vocative : but this is an imitation of the Hebrew *הוא*, where it is added Emphatically, as in the Greek *ὁ θεός* the Nominative instead of the Vocative *θεέ*, which is proper to the Attick Syntax ; as *Homer. Il. γ. v. 277. ὦ θεέ* for *θεέ*.

Prepositions.

All of them govern words without the help of any Signs ; as *at him, down the hill, from me, above me, &c.* Except *out*, which is joined to *of* ; as *out of the town.* and *up*, which sometimes has no sign, sometimes has *to* after it, but not in the same sense ; as *he is gone up the hill, he is got in the water up to his neck.*

Besides the Particle *up* seems to compound the Verb more than govern the Noun ; and therefore in such a case it may admit another Sign or Particle besides ; as *he is gone up to the hill ;* thus also, *he went down the hill or down from the hill ;* but *he came down from heaven not down heaven, and he went up to heaven not up heaven.* The reason of which distinction seems to be this, that, when *from* or *to* is thus added, it signifies the place *from* which the motion sets out, or *to* which it is designed ; otherwise, the place *through* which it passes ; e. g. *i go down the stairs, i go down to the cellar :* and yet you may say, *i go down the cellar.* The

The putting a particle (generally of the same signification) after that which thus (p. 110.) compounds the Verb is an imitation of the Latin Syntax, where the Verb after it repeats the same preposition it is compounded with; as *decedit de suo jure* he departs from his right, or by the English Compound *he goes off from his right*.

Some Particles there are, which having *with* after them supply the place of Verbs (p. 119.); and *away with* is expressed by the Latin Adverb *apage*, which governs the Accusative, as being nothing else but the Greek Imperative ἀπάγε of the compound Verb ἀπάγεω *i drive from or away*.

The Adverb *fy* or *sie* has the Preposition *on* or *upon* after it; as *sie on thee*, Ps. 35. 21. but according to the newer Translation ἀβαρῶν ἐν γέ, which is an Adverb of Rejoicing; *sie* of Aversion, as the Latin *phy* in Terence's *Adelphi*, Act. 3. Sc. 3. and the Greek φεῦ whence 'tis not unlikely φεύγω *i fly* might be derived, since 'tis natural to fly from what we have an aversion to.

In English, all Particles, which govern a word without the interposition of a sign, may be said to require the Oblique Case in general, or the Accusative in particular. For the Accusative is the case properly belonging to Government, whereof it is the chief cause (p. 27.): It is (as i take the learned *Buffier's* notion) more Absolutely governed of the Verb, whereas the other Cases are not so Immediately but only Respectively governed. Therefore (as it has been observed before (p. 148, 149.) all Verbs signifying Actively, among the Ancient Latins, are joined to the Accusative, as the Case which particularizes the Action. The Action indeed has a regard to and an influence on the other cases, but 'tis the Accusative, that gives it a Subject to exercise itself upon. With those Ancients, *noceo*, *fungor*, *potior* had an Accusative as much as those of the same signification *ludo i hurt*, *præsto i perform*, *posideo i possess*. Yet in many of such as these, a reason may be found in their signification for their governing another case; e. g. *vescor* more properly signifies *to feed upon* or *to be fed with*, so that the word, which follows it, is governed by virtue of an intermediate Particle.

But to return to Particles, though in English (except they have some of the Casual Signs) they govern, what with distinction from those signs i call the Accusative; yet in this place i will not restrain it so much, but give it the more general title of Oblique; that i may compare the English Particles with the Latin and Greek ones; and because that, tho' the English Idiom makes no difference between the government, v. g. of *from* and *at*, *from him*, *at him*, yet the Latin and Greek make them quite different; the reason of which i'll endeavour to draw not merely from the arbitrary custom of the Language,

guage, but from the sense and signification of the words. For it is plain that the Case is not altogether arbitrary, but is grounded for the most part upon the sense; because in Greek all the Prepositions but seven ($\alpha \nu \tau \iota$ $\pi \rho \circ$ $\epsilon \kappa$ $\pi \rho \theta$, $\epsilon \nu$ $\zeta \upsilon \nu$, $\epsilon \iota \varsigma$) require several Cases according to their various significations, some two ($\alpha \nu \alpha$, $\delta \iota \alpha$ $\chi \rho \theta$), the rest three; and in Latin four (*in, sub, subter, super*) require two, as they signify rest or motion. The Adverbs indeed are more arbitrary, and those, which require several Cases, do it under the same signification, as *clam privately* (an Ablative or Accusative) *tenuis up to* (an Ablative, or a plural Genitive); $\pi \lambda \eta \sigma \acute{\iota} \omicron \nu$ *near* (a Dative or Genitive). Yet some Adverbs have in their various cases a regard to their signification, as $\sigma \omega$ (p. 162. l. 1.). And even most of them, which admit of a various government, do it by reason of their being allied to some other Adverb of the like signification, which has that government; e. g. *clam properly* and ofteneft is joined to the Ablative, but sometimes to the Accusative, which more properly belongs to *clanculum*; and $\pi \lambda \eta \sigma \acute{\iota} \omicron \nu$ to the Dative, but also to the Genitive, which is proper to $\pi \acute{\epsilon} \lambda \alpha \varsigma$: now there is a plain relation between *clanculum* and *clam*, $\pi \lambda \eta \sigma \acute{\iota} \omicron \nu$ and $\pi \acute{\epsilon} \lambda \alpha \varsigma$, not only as they signify alike, but also as the one is made and derived from the other.

In order to my intended Parallel between the Syntax of English Particles, and that of the Latin and Greek ones, i shall lay down these following observations.

1. The Particles, which are Derived, Compounded or Vicarious (as all other Derivatives), follow the Government of their Primitives, Simple and Principals; as *convenient conveniens* $\pi \rho \sigma \theta \acute{\eta} \kappa \omega \nu$, *conveniently to nature* *convenienter natura* $\pi \rho \sigma \theta \eta \kappa \acute{\omicron} \nu \eta \varsigma$ $\tau \eta \nu$ $\phi \acute{\upsilon} \sigma \eta \varsigma$; *to the east, eastwards, towards the east, ad orientem, orientem versus, adversus orientem*; $\epsilon \nu$, $\alpha \nu \tau \iota$ both with a Dative; so $\epsilon \nu \alpha \nu \tau \acute{\iota} \omicron \nu$: *enough* is used as a Substantive, as *one of the enoughts*; *satiety* or *satius* in *Terence*; $\tau \acute{\omicron}$ $\alpha \delta \theta$; *enough of war, satis belli, $\alpha \delta \theta \nu$ πολέμου.*

It happens sometimes that the Compound may govern two cases, because the compounding words govern them; as $\epsilon \nu \alpha \nu \tau \acute{\iota} \omicron \nu$ a Dative or Genitive, because $\epsilon \nu$ a Dative, $\alpha \nu \tau \iota$ a Dative or Genitive.

Yet some are excepted from this rule; as *out, without, out of doors, without doors*; *ex, extra, ex urbe, extra urbem*; Indeed in Greek both $\epsilon \kappa$ and $\epsilon \xi$ are with the Genitive; but it is otherwise in $\epsilon \iota \varsigma$ and $\epsilon \sigma \omega$, the first with an Accusative, the last with a Genitive; $\epsilon \iota \sigma \omega$ is read with both.

2. Most of the Particles, which govern cases, not only Adverbs (p. 99.) but also Prepositions, may be reduced to Quantity (of which before p. 100.) or Quality; and more particularly to Time, Place, Cause.

Some Adverbs of Time and Place in Particular, as those of Quantity in General (p. 161. l. 1.) have a Genitive of the word of a like signification; as *then* or *at that instant of time*, *tunc temporis*: *when* or *what time of the year*, *ὅποτε τὸ ἔτος*; *where* of all places, or *what place of the world*, *ubi terrarum*, & γῆς. 'Tis plain that these and the like govern their case by virtue of the word understood, and supplied by the Particle, since it has been already noted (p. 137. l. 1.) that in Syntax Adverbs may be used as Nouns.

Place may be consider'd as there is Motion or Rest in that place: And again the Motion is either From a place, or To a place.

From a place begets and begins the Motion, To a place carries it on and finishes it.

The first of these is by the Greeks govern'd chiefly in the Genitive (the begetting Case); as *ἐκ*, *ἐξ*, *from*, *from of*, *out*, *out of*: and by the Latins in the Ablative, *ab* (which compounds that very case), *ex*; for that case *auferet takes away* and puts the Motion out of its first place into another.

The last of these Causes the motion to continue on to its end, and therefore is governed both by Latins and Greeks in the Accusative; as *usq;* *as far as*, *ὡς ad*, *εἰς* *unto into*.

The Particles of Cause likewise choose the Accusative; as *propter*, *ob*, *διὰ* *for*.

The Rest in a place is generally governed in the Dative or Ablative (for those two cases are alike in Greek); as *ἐν* *in*, *σύν* *together*, *σύν* *cum together with*: And in Greek as the Genitive beget the Motion, so the Ablative or Dative takes it away, and gives it rest; in Latin the motion, as it were in a circle, both begins with and rests in the Ablative.

Thus the Motion of the Verb is by these Modificatives or Particles qualified, and carried through by its cause from its first unto its utmost term, in which it rests at last.

Having laid down these observations, i infer that the following Particles require in English as well as in Latin and Greek the Accusative.

against; *adversus*, *contra*; *ἐντί*, *πρός*.

about; *circa*, *circiter*, *circum*; *ἀμφὶς*, *περίξ*, *ἀνά*, *ἀμφὶ*, *πάλιν*.

towards; *erga*; *πρός*.

within; *intrà*; *εἰς*.

beyond; *ultra*, *trans*.

behind, *after*; *ponè*, *post*; *μετά*.

beside or *by*; *juxta*, *secus*, *propter*; *ἐντί*.

beneath; *infra*; *ὑπό*.

without (local, as *without doors*); *extra*; *παρὲξ*.

for (causal); *propter*, *ob*; *διὰ*.

at; apud, ad; πρὸς.

through; per; διὰ.

between; inter: (but μετὰ with a Genitive, because from μετὰ, p. 167. l. 3.)

until, as far as; usque; ἄχρις.

These govern the Genitive in English and Greek, but the Ablative in Latin.

in the presence of; palam, coram; ἐνώπιον.

instead of; pro; ἀντὶ.

These in English govern the Genitive, because of the two Substantives presence and stead; thus in the power of, but the Latin penes with the Accusative.

out of; ex, e; ἔκ.

far off or far from; procul; μακρόν.

These govern the Accusative or Genitive in English; the Accusative in Latin, the Genitive in Greek.

on this or that side the town or of the town; cis, citra; ἐντός.

These signify the place, whence the Motion is made; and govern the Ablative in Latin, the Genitive in Greek.

from; abs, ab, a; ἀπό.

These signify either Motion, and govern in Latin and Greek the Accusative; or Rest, the Ablative (for in Greek the Dative and Ablative are alike); but in English, the Oblique, without any sign.

under, underneath; sub, subter; ὑπό.

The Particle subter, (omitted p. 113.) compounds the English word subterfuge (fugio i fly): i know not, whether it compounds any other.

on, upon, above; super; ὑπὲρ.

in (Rest); in; ἐν. (Motion) in or into; in; εἰς.

Some govern in English the sign to, in Latin and Greek the Accusative.

according to; secundum; κατὰ.

nigh to (or nigh without a sign); prope; πλησίον with Dative or Genitive.

Some the sign from, in Latin the Ablative or Accusative, in Greek the Genitive.

secretly from; clam (clanculum only the Accusative); κρυφά.

Some without a sign, in Latin the Ablative, in Greek the Genitive.

without (without the company or help of, separately from); absque, sine, ἀνδρα.

concerning; *de*; *ἐν*, *ἀπὸ*, *ἐξ*, *ἐκ*.
 before; *pro* (but ante the Accusative); *πρὸ*.
 together (with the sign) *with*; *cum*; *μετ*, but *σύν* with the Ablative.

I must observe in General, that in English most Particles compounded with the inseparables *a-* *be-* and *with-* to govern an Oblique without a sign; v. g. *about*, *above*, *against*, *afore*; *before*, *behind*, *beneath*, *besides*, *between*, *betwixt*, *beyond*; *within*, *without*, *toward*: to many of which many Latin ones answer, ending in *-a* *-ta* *-tra* *-ter*, and governing the Accusative; v. g. *circa*, *erga*, *juxta*, *extra*, *intra*, *contra*, *citra*, *ultra*, *infra*, *supra*, *circiter*, *præter*, *propter*, *inter* (*sub*-ter governs both Accusative and Ablative).

Many of the Latin and Greek Particles govern cases, such as the words, they are compounded of or derived from, require.

Adersus of *ad* and *versus*. *ponè* from *pono*. *juxta* from *jugo* or *jungo*. *secundum* from *sequor*. *absque* of *abs* and *que*. *procul* from *pro*. *circa*, *circiter*, *circum*. *sub*, *subter*.

ἀπὸθεν from *ἀπό*. *ἀπὸ* from *ἀπὸ*. *ἐντε* from *ἐν*.

Something like this has been exemplified in English, p. 164.

Of all the Greek Adverbs, most govern the Genitive; and that case in that Language is joined to Adjectives and Verbs more frequently than in Latin, which has borrowed much of that Syntax from the Greek; as *abstinere* (*ἀπέχεσθαι*) *irarum*, to abstain from anger. Thus the English Syntax in some instances; e. g. *i* *tast* of his supper, *i* *eat* of the milk of the flock, because the Greeks join a Genitive to the Verbs of Sense.

One may observe this difference between the Accusative and Genitive or Ablative, that the Accusative affects the Whole, the two others only some Part, which is abstracted (taken away *Ablata*) from the whole; thus *i* *eat* the milk, and *i* *eat* of the milk *edo lac* and *vescor lacte* *ἐδία ἐκ τοῦ γάλακτος*, the first signifies *i* *eat* or *eat up* the whole, the other *i* *eat* somewhat (*τι*) or some part of it.

That the Dative and Ablative may very well be the same case in Greek, it needs not be wonder'd at, because in Latin, where their ending is sometimes different, the signification of both is often the same; e. g. *aufero* (the verb, from which the Ablative has its name) *præmium tibi* or *abs te* *i* *take* the reward from you. In English to be angry governs the Ablative, in Latin *irasci* the Dative. Besides the English often use both indifferently; as *i* *compare* my self to him or *with* him.

The Greeks and Latins use sometimes a Preposition for a compounded Verb; as *ἐν* for *ἐνδεσ*, *super* for *superest*. In English also, see p. 119. l. 23.

The Particle is sometimes included in the Genitive case; e. g. *the faith of Jesus Christ*, Gal. 3. 22. i. e. *the faith in Jesus Christ*.

A Particle frequently comes in, and alters the Government, yet not the sense; e. g. *i ask him a question* or *i ask a question from him*, *i heard this* or *i heard of or concerning this*.

The Part of Speech with the Syntax may be chang'd without alteration of the sense; e. g. *i am afraid of*, or *i fear*; and in Latin by the same Verb, *vereor ab* or *vereor* with an Accusative.

In English, *i pity him*, *i take pity* or *have pity of him*; and in Latin, by one word, *miseror* with an Accusative, *miseror* with a Genitive.

When an English word is rendered into Latin, the Particle or Sign and its government are often neglected as superfluous; as *i admit of this thing*, *i seek after this thing*, *admitto* and *quero* govern the Accusative without expressing *of* or *after*. Thus *i hide this from you*, *i hide from* is expressed by *celo*, and *you* as well as *this* is put in the Accusative (see p. 148. concerning the double Accusative); and *this is hid from me*, *it is hid from* is expressed by *latet* with the Accusative, seldom with the Dative (as in *Sallust*), or by *celatur* with the Dative (as in *Terence*); for it hath been a little before observed, that *from* is construed also by a Dative, p. 166. l. 37.

Some Latin Neuter Verbs compounded with the Prepositions *ad*, *præ*, *post*, *contra*, *super*, *ante*, *sub*, *inter*, *in*, *ob*, *con* require the Dative; and thus some English Verbs made from them; as *i acquiesce* (from *ad* and *quiesco* *i rest*) *to your opinion*: *i condescend to his capacity* (the Verb *condescendo* is seldom met with in any good Author).

Active Verbs compounded with the same Prepositions govern a Dative besides their own Accusative; as *i apply* (*plico* *i fold*) *my self to work*, *i prescribe rules to you*, *i submit my self to my superiors*, *i oppose my self to it*.

Some compounds repeat the preposition, either the same, or one of the same signification; as *i allude to it*, *the sense of a God is inbred in us*, *i concur with him*, *i preside over them*, *i insist upon my right*, *i interpose my authority between them*.

Some such compounds govern the case without Sign or Particle; as *i precede him*, *i contradict him*, *i succour the afflicted*.

Others either exclude or admit it; as *i succeed him* or *to him*, *i insult him* or *over him*.

A Preposition may sometimes go before an Adverb or another Preposition, either with or without another word governed (see p. 111. l. 27, 33.); as *from whence*, *from thence*, *exinde*; *over against*, *exadversus*; *adusque* or *usque ad*, *as far as to*; *abusque* or *usque ab*, *as far as from*; *ex ante* *from before*. In Latin the Adverb in the one, the Preposition in the other, governs the case; as *ex ante diem*, *exadversus locum* (in Tully by Rob. Steph. but *adversus locum* by Charl. Steph.) *abusque Pachyno*; sometimes, both, as *adusque columnas*; seldom, neither; as (with a Dative) *exadversum ei loco* (in Terence's *Phormio*) as if, according to the Greek Idiom, the Dative and Ablative were promiscuous, for *ex* governs the Ablative.

The Prepositions *abs*, *ab*, *a* signify the same, but in Composition *abs* comes before *c* or *t*; *ab* before a Vowel, *h*, a mute, or semi-vowel; *a* seldom but before *m*: so *ex* and *e*, but *ex* before any letter, *e* before a consonant: e.g. *to abscond* (*condo* i *hide*), *to abstain*, *to abuse*, *to abhor* (*horreo* i *dread*), *to abdicate* (*dico* -as i *dedicate* or *offer*), *to absolve* (*solvo* i *loose*), *to amove* (p. 112. and before *v* in Latin, as *avello* i *pull away*), *to exact*, *to exhale*, *to explain*, *to exclaim*, *to elevate*.

The Adverb *alway* comes oftner before a consonant, seldom before a vowel; *always* before both consonant or vowel; e. g. *i will alway give thanks*, &c. Ps. 34. 1. *they do always err in their heart*, Heb. 3. 10. *i have set God always before me*, Ps. 16. 9. *put you always in remembrance*, 2 Pet. 1. 12. Thus in Greek *μὲν* before a consonant, *μέν* before a vowel; with some few others.

Some Particles not only govern Nouns, but also Verbs and Participles, which may be resolved into Verbs; as *till the time*, *till i come*, i. e. *till that i come* (*usque ad*, *usque dum*); thus *after*, *before*, &c. *after me*, *before me*, *after i came*, *before i came* (*ante post*, *antequam postquam*): *for me*, *for coming*, i. e. *for that or because i came*; thus *before having spoken*, *after having spoken*, i. e. *before*, *after i had spoken*, &c.

The Construction and Government of Mood.

The Mood of a Verb is either Finite or Infinite (p. 63.); the first always makes a Sentence or Clause; the last doth not: as *i desire you, that you come to me; i desire you to come to me*; and though both depend upon the main Sentence, yet the last is less distinguished from it than the first, and needs no stop of Distinction; it adheres to what it is governed by, as the Case of a Noun doth; and therefore the Infinitive may for this, and many other reasons (p. 136, 174.) be looked upon as a mere Noun, or at least as a Verb degenerating into and becoming a Noun.

The Construction and Government of the Finite Mood.

The Verb, which is not the Chief of the Sentence, is said to be governed (p. 136.); which Government or Dependence is performed by a Declinable or Undclinable Word; through the help of which it is linked to the main Sentence, and without which the sense would be interrupted.

The Government of the Finite Mood by a Declinable Word.

The Article Relative only with its Derivative *what*, and Compounds *who*, *so*, &c. whether Interrogative or Indefinite (p. 47.) can govern a Verb in a Finite Mood.

I must here distinguish the Government two ways. The one is, when a word is by another required to be in some case different from what it would be in, if it was not governed; the other is, when a word is linked to the main Sentence by another, without which there could be no coherence in the sense. These two considerations are much and often alike; e. g. *i put my trust in him*; the word *in* not only changes the case *he* into *him*, but also joins the word *him* to the rest, and without *in* there is no coherence, as *i put my trust him*. Yet one word may govern, and be governed by the same word under those two respects; e. g. *i can't tell, whom he means*: the Article *whom* is governed by the Verb *means*, and is therefore put in the Accusative, *who* being changed into *whom*; and the same Article *whom* governs the Verb and the whole Clause, for without *whom* the Verb and Clause *he means* could not be joined to and depend upon the other Chief Clause, *i can't tell*: upon which account i have observed before (p. 98.), that the Article Relative performs the office of a Conjunction, and often stands for a Causal Conjunction.

Indicative.

The Article Relative having an Antecedent to determine its signification; or the Noun Interrogative (p. 46.) derived from it, have an Indicative join'd to them; as *blessed is the man, that (or who) has not walked in the counsel of the ungodly: there be many, that say; who will shew us any good?*

Potential.

The same, when taken Indefinitely or Causally, are most frequently construed to a Potential; as *i know not, what he may do; you are a fool, who * have trusted him so long.*

* Though the Sign is the Indicative Sign, yet the sense of it is Causal, and, if turned into Latin, to be expressed by the Potential; for in that Language the Indefinite and Causal signification properly and ofteneft require that mood (p. 98.).

The Government of the Finite Mood by an Undeclinable Word or Particle.

Indicative; as by a Temporal, or Local Particle, &c. e. g. *while i live, i will praise God; i love the place, where his honour dwelleth.* Po-

Potential; by all such Particles in general, as require the Potential Signs (*may, might, might have, had possibly, shall have*); and specially Particles of Cause, Wishing, Doubting; Adversative and Conditional Conjunctions; and Indefinites: e. g. *Christ came into the world, that he might redeem mankind; i wish, that all men may be happy; i doubt, whether i may do this; although it may cost me some trouble, yet i will help you; i will comply on this condition, that it may not turn to my disadvantage; howsoever things may fall out, i will still keep my word.* Yet some of the fore-mentioned Particles are joined to an Indicative; as the Causal *for, because*; e. g. *i will not be afraid, for or because God is on my side.*

The mood is still Potential, though it may sometimes happen, that the sign is understood; see p. 67. or when *were* is for *was*, *be* for *am* (p. 76.); or when the second person or third change not their ending (p. 69. l. 10.).

Indicative or Potential; as the Conditional *if*; the Exceptive, *except* or *unless*; *if thou dost well; if thou do well*, Gen. 4. 7. (the last is read rather in old, the first in new-printed Bibles) *if a man saith; if a man say*, 1 John 4. 20. *if i am cast down, if i be cast down*, Ps. 13. 4. *be, do, say* for *am, dost, saith* is the Potential or Subjunctive (p. 76. and p. 69. l. 10.). *except thou blest me*, Gen. 32. 26. *except a man is born again, or be born again*, John 3. 3.

The Exclusive *lest* is rather joined to the Potential; as *lest mine enemy say*, Ps. 13. 4. *lest he be angry*, Ps. 2. 12.

The Particles, which can govern the Potential in English, govern also the same in Latin; and not only they, but others besides, which, though the Verbs have not the English Potential signs, yet have so near a connexion to and dependence upon the foregoing, that the whole Clause seems to supply the room of an Accusative; e. g. *i know,*

know, that you are my friend; i heard, that you had been sick. The Clauses *that you are my friend, that you had been sick,* supply the place of Nouns (p. 136, 137.), which should be the Accusatives of the Verbs *know, heard.*

The Latins express *that* in such a place by the Neuter of the Article *quod.* Besides *that,* when it is governed by *so, such,* and necessarily Subjoined to the foregoing sentence, is construed to the Subjunctive, and Latined by *ut;* e. g. *i am so fast in prison, that i cannot get forth.*

The Construction of the Infinite Mood.

I have examined the Government of Case in Words, which are really Nouns or declined like them; and that of Mood in the Verb, which is declined differently from all the rest: yet there is a great Analogy between the Declining of both. The first are declined with Number, Case and Gender; this last, with Mood and Tense, Number and Person. It is plain already that Number belongs to both. Then as for the Gender, the want of it in the Greek, Latin, and English Verbs proceeds only from the Idiom of those Languages, which admits not that distinction, not from the Nature of the Word, which ought to be distinguished as far as the Idiom of the Language will bear, that Confusion of the Sense may be avoided: therefore the Hebrew Language and its Eastern Dialects have allowed the distinction of Gender to the Verb, so that the Verb must there agree with its Nominative in Gender also. For since the Verb qualifies and determines the Condition (p. 61.) of the Thing it is joined to and agrees with; it is necessary, towards the complete understanding of the sense, that the Verb may have every thing, that may serve to such a qualifying and determination: and where it wants any thing of that kind, it is to be imputed to the imperfection of the Idioms of the several Languages, which being Arbitrary and not Natural are not all-equally, but some more, some less perfect. The Verb agrees with a Substantive no less than an Adjective does, and therefore ought as well as it to have Gender also to agree in. The English Adjectives and Participles have no distinction of Gender, but the French as well as Latin, Greek and Hebrew have. The Cases in the Nouns are answered in the Verb not only by the Persons in each Number (p. 26.) but also by the Variations of its Ending through Tenses and Moods, which last are by the Greeks called ἐσλίσεις Declensions, and therefore the Word Declension (p. 26.) belongs as properly to the Verb as to the Noun: and these Moods or Verbal Declensions are among the Greeks five (p. 137.), as well as the Declensions of the Nouns, and their Cases (for the Dative and Ablative are but one). To keep the Parallel

rallel, some Latin Grammarians have admitted five Moods as well as five Tenses in Latin. Every Noun indeed has but one Declension, but every perfect Regular Verb has all its Declensions or Moods; for it is fit, that the Verb, which all the Sentence depends on, and every word in it has an immediate or mediate relation to, should have more Variations belonging to it than the Noun, whose influence is not near so extensive. Words only, which are governed alike, agree in what properly belongs to their Declining; as Nouns agree one with another in Case, Verbs in Mood (p. 140.). It chanceth often, that Verbs become Nouns, by losing the finiteness of their Mood (p. 63.) together with their Persons, the Variation of which distinguishes all Verbs from all other Declinable parts of speech; for even in Impersonals, where but one Person is generally used, the sense is often applicable to any of the three (p. 139. l. 1.); tho' determined to the third Singular by a Nominative understood in Greek and Latin, but expressed in English by *it*; for it is one of the proprieties of a Finite Verb to have some Nominative to determine its Number and Person. When therefore a Verb is stript of all these, it becomes Infinite, and a mere Noun, and has the Cases of one, denoted in Greek by the Article Prepositive Neuter; and so is an Apor, with relation to the End, but a Pentaprote (wanting the Vocative) with relation to its sign the Article: thus in French the Infinitive, whose characteristic or distinctive letter is *r* from the Latin *-re*, serves with the Casual Signs in most cases; but the Latin and English make up some of its cases with Participial words, Gerunds and Supines. The English sign of the Infinitive *to*, which serves in the Nominative and Accusative, seems borrowed from the Greek Neuter Article $\tau\omicron$, which serves for those two cases. E. G.

Nomin. $\tau\omicron$ θέλειν $\theta\epsilon\lambda\epsilon\iota\alpha\iota$ μοι, Rom. 7. 18. *vult adjacet mihi, to will is present with me, le vouloir est en moy.*

Accus. $\tau\omicron$ κατεργάζεσθαι τὸ καλὸν ἐκ δέλομαι, Ibid. *perficere bonum non invenio; how to perform that which is good, i find not; je ne trouve point pour faire le bien. There how and pour are inserted as Expletives, or to soften the expression.*

The Infinitive may be expounded by a downright Noun; as the *will, the performance*. And its room is often in English supplied by a Participle; as *leave off admiring*, i. e. *cease to admire* (see p. 157.).

Genit. Καὶ ἐὼς τὸ κλαῦσαι, Eccles. 3. 4. *tempus fletu or flere, a time to weep or of weeping, temps de pleurer.*

Dat. Give attendance to reading, 1 Tim. 4. 13. or to read. The Greek has the Noun $\tau\eta\ \alpha\nu\alpha\gamma\omega\gamma\eta$, and the Latin *lectioni*, and the French *a la lecture* or *à lire*. *Non sum solvendo, Cicer. i am not sufficient to pay.* $\tau\omicron$ τυφλὸν $\tilde{\eta}$ $\tau\omicron$ ὁλκὴν ἔχειν ἀνίσκει, Aristot. Categ. chap. 9. §. 14. *to be blind is opposed to the having sight, estre aveugle est opposé à avoir vue.*

Ablat.

Ablat. *defessus ambulando*, Terenc. *weary with walking*, *las de marcher*.

Or with Particles; e. g. ἐν τῷ μὴδὲν ποιῆσαι, Demosth. *from doing nothing*. deterrere a scribendo, Cicer. *to deter from writing* [with a Greek Genitive of the Participle, μεσάζον λέγον], Lucian. *in the middle of speaking*] ἀμα τῷ φυσᾶν, Anthol. *together with blowing*. περὶ τὸ ἀναψιάσαι με, Matth. 26. 12. *ad sepeliendum me*, the English by the Noun *for my burial*.

'Tis not every Latin Particle, which can be joined with a Gerund; and therefore in such a case the English Participle must be turned by a Noun or some other way; as *without ceasing*, i. e. *without intermission*; *he went away without taking his leave*, i. e. *and he took not his leave*.

The Particles are understood in the Latin Supines, as *ad*, *in*, *ab*, e. g. *eo spectatum*, *i go to see*; *turpe dictu*, *shameful to say*; *redeo venatu*, *i return from hunting*. The Greeks express them by a bare Infinitive; as τὶ ἐξέλθετε δεύσαντες, Matth. 11. 7. λέγειν αἰχρῶν, Ephes. 5. 12. And so the Latins sometimes, as the English; e. g. *misit orare*, Terenc. Eun. *he sent to pray*. *difficile dictu* or *dicere*, Cicer. *hard to say*.

Every English Infinitive after the words mentioned p. 74. l. 9. is not to be made by the Supine in -u; but that only, which both is governed of such words, and also signifies and can be rendered Passively, e. g. *the book is easy to read*, i. e. *to be read*; there it is a Supin: but *it is easy to read the book*; there *to read* is an Infinitive; and is not governed properly of *easy*, but it serves as a Nominative to *is*, *to read the book is easy*.

From these it is sufficiently proved, that the Infinitive of a Verb degenerates into a Noun; and i shall treat therefore of its Agreeing as a Noun Adjective, and its being Governed as a Noun Substantive.

The Construction and Agreement of the Infinitive.

The Infinitive often after the Verb Substantive or a Noun Substantive becomes a Future Participle, the sign *about* being understood (p. 71.), either Active or Passive as the sense signifies; and then it agrees with

with some word, as an Adjective, in Number, Case, and Gender; e. g. *he is to die*; *death is not to be feared*; *she fetched water to wash*; *he appointed many things to be done*; *i gave him a book to read or to be read*, or (by the Article) *which he might read*; thus before, — *water wherewith she might wash*.

In Latin and in Greek sometimes the Participle is not used, but the Infinitive kept, as in English; e. g. *they gave him vinegar to drink*, ἔδωκαν αὐτῷ ὄξος πίνειν, Matth. 27. 34. *quod jussi, date ei bibere*. Terenc. And. i. c. *bibendum*, *give her that to drink, which i ordered*. Donatus the Grammarian explains the Infinitive *bibere* by the Noun Substantive *portionem*.

The Infinitive besides may become, without a Sign, a Present or Perfect Participle; as *i heard him say*, *i heard say that*, &c. i. e. *saying* which agrees with *him*; *said*, with *it* understood, *i heard it said that*, &c. or else *i heard some say or saying that*, &c.

The Construction and Government of the Infinitive.

The Infinitive may be governed by Declinable or Undeclinable Words.

By Declinable Words.

Verbs chiefly and their Participles; as *all men desire to be happy, willing to live, hastening to be rich*: or without its sign after some Verbs; as *i must take advice, i can't dissemble, i would be honest*.

As Verbs can sometimes govern a double Accusative (p. 148.), so also here besides the Infinitive, which is like an Accusative to the foregoing Verb, there is frequently the Accusative of the word placed between the Verb and the Infinitive; as *i taught him*

him to read, i bld him read, i let him go. That word is sometimes in another case, as the Government requires; e. g. *it is a pleasure to me to do good; it is expedient for me to go away; it is frequent with him to do so.*

It is pleasant, it is expedient are expressed by Impersonal Verbs, *it pleases juvat, it befits expedit*; or the Infinitive following may be taken for a Nominative (p. 174. l. 29.) and then the Verb is Personal; e. g. *to do good is pleasant or pleaseth, to go away is expedient or befits, to do so is frequent with him or is his custom*: then the Infinitive is no more governed, but is a Nominative, wherewith either the Adjective or the Verb following agrees.

Sometimes it is so with an Infinitive, its Accusative going before, and what else depends upon it; e. g. *how good and joyful a thing it is, brethren (i. e. for brethren) to dwell together in unity! Pl. 133. 1. brethren to dwell (or that brethren dwell) together in unity is a good and joyful thing*; the whole clause, which contains the Infinitive and its preceding Accusative, serves as a Nominative to the Verb *is*. Whence it may be observed, that the Infinitive requires an Accusative before, whenever there is room for it: and often that Accusative may be either understood or expressed; as *i wish to be happy* or *i wish my self to be happy, volo esse felix or volo me esse felicem*; and if it be expressed, the word, which follows the Infinitive (if the sense requires it to agree), must agree with it; as *happy felicem* agrees with *my self me*; if it be not expressed, it may agree with the word, to which the sense refers it, where-ever it be; as *Ajax retulit esse pronepos Jovis* (Ovid.) *Ajax reported himself to be the grandson of Jupiter*; *himself* is not expressed in Latin, and therefore *grandson pronepos* agrees with *Ajax*.

Nouns; as Adjectives; e. g. *he is bold to undergo dangers* (the Adjective *bold* is in Latin a Verbal *audax audacious daring* from *audeo i dare*); *he is worthy to be loved*; and there it is for the Genitive case, *worthy of love*; *worthy to be praised, worthy of praise* or (as p. 143. l. 22.) *praise-worthy*. It is also expressed in English by a Participle; as *worthy of being loved, of being praised*, in the imitation of a Latin Gerund.

Substantives; e. g. *i have a great desire to see you*, where it is turned by the Latin Genitive Gerund of *seeing you* (p. 134. l. 32.). Thus with Adjectives also go-

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verning the Genitive (p. 144.), as *desirous to see* or of *seeing*.

Thus in Latin *peritus cantare* (Virgil Eclog.) for *cantandi* skilful of singing.

The Infinitive supplies not only the Accusative and Genitive, but also other Oblique Cases, rendered by the Latin Gerunds in *-do*; and (with a Preposition, as when ever there is motion) *-dum*, or by the Supin (p. 74.): e. g. *he is given to laugh* or *to laughing*, *i rejoice to see*, or *with seeing* (p. 134.), *i go to see*.

It often stands for, and may be resolved by, a Finite Mood and a Particle (p. 134.); as *i come to help you* or *that i may help you*, *i think this to be good advice* or *that this is good advice*, *i fear to disoblige* or *lest i disoblige*, *i am to * blame* (i. e. *to be blamed* Active for Passive, as before p. 175. l. 24.) *to have trusted him* or *for having trusted him* (p. 169. l. 30.) or *because i trusted him*.

* This word *to blame* seems to me not only an Infinitive Verb, but as it were a Noun Substantive in the Dative case, governed of a word understood *i am to be given to blame*, or *it is a blame to me* in imitation of the Latin Phrase *id mihi vitio dandum* or *vertendum est*, with a double Dative p. 147. l. 36.

By Undeclinable Words or Particles.

Though the Latins have no or very rarely such Syntax as an Infinitive governed by a Particle, yet the Greeks have it very frequently; as with Adverbs; e. g. *μετὰ ταῦτα*, p. 175. l. 6. Prepositions; e. g. *ἐν, πρὸς*, *ibid.* l. 3. Conjunctions; e. g. *ὅτι*, as *θεωρῶν ὅτι τὸ πλεονέεσθαι ἐστὶν κακόν*, Act 27. 10. *i perceive that this sailing will be*, &c.

Vossius brings a Latin Example but without any Author's name, where the Infinitive is governed in the Vocative by the Particle *o*; *o vivere nostrum, ut non sentientibus effluas!* *vivere nostrum* for *vita nostra*, *o our (to live) life*, *how slipst thou out from us unawares!*

I shall now exemplify, how far this sort of Greek Syntax is followed by the English Language.

Adverbs ; as *i know not, where to live, whither to go, when to go, how to do.*

Prepositions ; as *i am ready for to depart.*

Conjunctions ; as *i am not so credulous as to believe every body.* Thus *ὥς* in Greek.

But in this and other such sort of Government, the Infinite frequently stands for, and is to be rendered by the Finite ; as *i know not, where i may live, whither i shall go, &c. i am not so credulous, that i should believe every body.* Thus, *it is too high for me to look up, he is too honest to deceive me, i. e. it is too high than that i should look up, he is too honest than that he should deceive me.* And with the Article, or the Noun derived from it ; *i know not whom to trust, what to do, i. e. whom i may trust, what i shall do.* or else the governing word is understood ; *i know not, whom i had best to trust, what i had best to do :* as the Infinitive often is put for the Imperative or Indicative in Greek or Latin, by virtue of a word left out or understood ; of which afterwards in the Figurative way of Speech.

The word, which governs the Infinitive, is frequently left out ; as *a field to bury strangers in,* Matth. 27. 7. i. e. *wherein to bury strangers, where strangers may be buried.* It may stand instead of a Noun, with a Preposition, *for the burial,* and so the Greek *εἰς ταφὴν* and the Latin *in sepulturam* or the Gerund *ad sepeliendum.*

The Particle *for* in *for to depart* is rather like an Expletive (p. 122.) as *ὅτι* a little before (p. 178. l. 29.) in Greek. Or *for* may be taken as *ad* or *εἰς*, *περὶ* after words signifying motion ; *paratus ad eundem.*

dum. But the motion may be as well exprest without ; as *swift to hear, slow to speak* ταχὺς εἰς τὸ ἀκῆσαι, βραδὺς εἰς τὸ λαλῆσαι, James 1. 19. *velox ad audiendum, tardus ad loquendum.*

The Infinitive after the Conjunction *but* is in Agreement, not in Government ; e. g. *i have nothing left but to hope.* *But* governs not *to hope*, but joins it to and makes it agree with *nothing* ; and so *nothing* is a Noun in the Accusative, and the Infinitive *to hope* is in the same Case ; for the Infinitive hath before been compared with an Aptot Noun (p. 174. l. 20.), which serves for all cases under one termination, or variation.

Having shewed the several ways of Agreement and Government of Words in their Cases and Moods with Declinable and Undeclinable parts of speech ; it remains now to give an account, how those Words thus Agreeing and Governed are Placed in the Sentence ; how the Clauses of every Sentence are Distinguished from one another ; and how the several Sentences are Linked together in the whole Discourse. This is the Office of Syntax also (p. 139.), and so considerable a one, that, let the Words Agree and be Governed never so right, yet, if their Order, Pointing and Connexion be wrong, they entirely lose that Sense and Signification, which is their main purpose, to be Signs of thoughts (p. 1.) : and as the last is Impossible without the first, so the first is entirely Useless without the last ; and both are equally necessary to (what is called in Grammar) Construe or build together the Grammatical Body (p. 60. l. 14) of the Discourse.

The Ordering and Placing of Words in a Sentence.

The Governing Word in English goes generally before the Governed, whether the Government be of Case or of Mood ; as *God covereth the heavens with clouds, and prepareth the rain for the earth : and makes grass to grow upon the mountains, and herb for the*

the use of men, Ps. 147. 8. The princes of the people are joined unto the God of Abraham; for God, which is very high exalted, does defend the earth, as it were with a shield, Ps. 47. 9.

The Genitive, which is not expressed by *of* (p. 28.), goes before the word, that governs it; as *Simon's wives mother lay sick, Mark 1. 30. i. e. the mother of the wife of Simon.*

This is in imitation of Latin and Greek, where, what is governed, may go before what governs, except where a word is governed by the interposition of a Word or Particle, for then that Word or Particle must precede; and therefore in English, where Cases depend by the mediation of Signs, those signs, by which the word governing and the governed are joined, must go between them both. Thus is it in Hebrew, where signs also are used; and the word, which answers to our Genitive, ever follows, though that language, contrary to the use of others, changes the end not of the word, which in sense is govern'd, but of that, which governs it.

The Accusative, though it has no sign, is wont to follow the word, that governs it.

The Adverbs and Prepositions go before their case in most Languages; but, as in Latin, so in English, some there are, which ever follow their case; as *versus -ward, tenus -to*; e. g. *orientem versus, eastward*; for *versus* is but a piece of the word *adversus*, as *-ward* is of *toward*; but in Latin it does not adhere to the word as in English; i. e. the Latin words are two, the English but one Compound. *Tenus* both in Latin and English adheres in the Compounded Adverb *hactenus hitherto*; but not so with other words, as *aurium tenus, up to the ears*; *up* sometimes follows also in English, as *he is to the ears up in water.*

As *cum* in Latin follows after, and sticks to the Article* Relative, and Pronoun Substantive (*quicum, mecum, tecum, &c.* with *whom, with me, with thee, &c.*); so *with* and the Casual Signs and Particles in English after *where- there- or here-* for *which, that* (p. 33, 51.). But *with* follows always the Article *that*, and may do so after *who* or *which*, not immediately but at some distance and after the Verb (p. 33.).

* *cum* sometimes goes before the Article, as *cum quibus* (with *whom*) for *quibuscum* (*wherewith*).

Quintilian (lib. 8. cap. 6.) calls *mecum, secum, quibus de rebus*, Anastrophe, a reversion or inversion, (lib. 5. cap. 5.).

The Article Relative in English, if it be in the Genitive *whose*, goes before the governing word; as *blessed is he, whose unrighteousness is forgiven*, Pf. 32, 1. or, if a Sign is expressed, after; as *blessed is he, the unrighteousness of whom is forgiven*: And if the word, which governs the Article, is it self governed by any Sign or Particle, that Sign or Particle may be placed before the word, or after the Verb (as before l. 8.); e. g. *there is a God, upon whose providence i depend* or *whose providence i depend upon*.

The Particle *withal*, taken as one word, when it is a Preposition (p. 126.), ever goes at a distance from the Article Relative, which is the only part of speech it can govern; as, *the girdle, that he is always girded withal*, Pf. 109. 18. i. e. *with which* or *wherewith* he is girded. Except when the Adverb stands for the Relative; as *wherewithal* or *wherewith shall we be clothed?*

Several governing Particles may in English, as well as in * Greek or Latin, be placed before or after their cases; as *two days since* or *since two days* (*ago* always follows, as *two days ago*), *all the world over* or *over all the world*, *all the night through* or *through all the night*.

* They

* They are put after, chiefly among the Poets; as *Ἰὼν πάρι*, Hom. *IA. 7. 4. 3. se erga*, Terence. *Italiam contra*, Virg. seldom among the Orators; as *ὁυεργων* *ῥίει*, Lucian.

The Word, which agrees, is mostly put before that, which it agrees with; as the Adjective before the Substantive, unless some thing depends upon the Adjective (*p. 37. l. 22.*); as *the convenient food*, *food convenient for me*.

Of two Adjectives, the Pronoun or the Demonstrative goes first; as *our daily bread*; *this my son*, *p. 129. l. 30.*

The Verb, which both agrees with its Nominative, and also governs Cases, and upon which the sense of the whole Sentence turns it self, is placed (as it were) in the Centre (*p. 60. l. 21.*), between its preceding Nominative, and the other Cases, which depend upon it.

In Greek and Latin the Verb generally shuts up the Period, Sentence or Clause, because it is the End, unto which every other part relates.

How variously the Nominative of the Verb may be placed (and even omitted), has already been taught, *p. 69, 73. p. 2. l. 8.*

When the Verb governs two Cases, as two Accusatives (*p. 148.*), or an Accusative and Dative with the sign understood; the Case of the Person commonly goes first; as *he shall teach you all things*; *i give God thanks*. If both cases are of the Person, that, which particularizeth the Action of the verb, goes last; as *shew us the Father*. The word *Father* is the first and particular object of the Action of shewing.

When both cases are Pronouns, 'tis no great matter, which is first; as *thou gavest them me*, or *thou gavest me them*: Yet in some, the Dative rather precedes; in others the Accusative: as *he gave me this*, *he gave it me*.

Mr. *Butler* distinguishes two such Governments of a Verb by the names of Absolute and Respective ; he calls Absolute that, which particularizeth and determines the Action ; Respective that, for whose sake the Action is thus determined ; e. g. *i sacrifice interest to honesty*, *interest* is the Absolute Government, for it determines the Action of the Verb *sacrifice*, and *honesty* is the Respective one, in respect to which *the interest is sacrificed*.

If the Sign of the Dative is expressed, the Absolute Government or the Accusative oftner goes first ; as *i give thanks unto God* ; unless it has something more belonging to it than the other, and then it rather goes last ; as *thy people do unto thee true and laudable service*. For it is most usual for the Simplest Governments to go before the Compound ones and such as have most attendance and retinue ; e. g. *he saw in a vision evidently about the third hour of the day an Angel of God coming in unto him and saying unto him, Cornelius*, Acts 10. 3. There the Simplest Government of a Preposition and its case *in a vision* goes first ; next, another Preposition with its case, and an Adjective agreeing with and a Genitive depending upon that case *about the third hour of the day* ; last of all, the Accusative of the Verb, with an attendance much larger than the rest, viz. a Genitive governed of it, two Participles joined by a Conjunction agreeing with it, and each of those having a Preposition and sign with its case after them, besides a Vocative, *an Angel of God coming in unto him, &c.*

A Participle is joined either before or after the word, wherewith it agrees, as an Adjective ; e. g. *God pardons a repenting sinner* or *a sinner repenting* ; but *he saw the Spirit of God descending* ; for nothing can interpose between a word and its Genitive case.

• Some-

Sometimes a Participle may be at a great distance from what it agrees with, and makes (as it were) a small clause by it self; e. g. *we give thanks to God and the Father of our Lord Jesus-Christ, praying always for you*, Col. 1. 3. For (as it has been noted p. 140. l. 22.) Words may agree, though other things lie in between; as a Verb Substantive, Passive or Neuter often comes in between Agreeing Cases, and serves to knit their Agreement; e. g. *God is righteous; the life was the light of man; the Word was made flesh; i am come a light into the world; he entered walking and leaping and praising God; he went away justified.*

When a Verb comes between two Agreeing words, the Subject goes first, the Predicat follows (p. 74. l. 21.): as *all flesh is grass; he shall be called a Nazaren.*

Thus it is also with two Agreeing words without interposition: as *Paul an Apostle of Jesus Christ; he calls God Father; he calls himself Christian* (p. 148. l. 29.); the Subject is put first, the Predicate last: this Construction is (as *Vossius* observes) by the Ancientest Grammarians called *Epexegetis* or *Exposition*, where the last word expounds the first; and by others (still with the same meaning) *Prosthesis* or *Apposition*, when a word is added to another for exposition-sake: in which Cases the Adjective must always follow the Substantive; as *we name the Angels holy*, not *we name the holy Angels*. Such agreement may be resolved into a Verb or Participle, Substantive or Passive; as *Paul who is or being an Apostle, God is call'd Father by him, the Angels are named holy.*

Words put thus in Apposition may sometimes be indifferently placed; as *ô my son Absalom, ô Absalom my son*, 2 Sam. 18. 33. *Paul the Apostle, or the Apostle Paul*; but not so with the word *an*; as *Paul an Apostle*, not *an Apostle Paul*. the Distinctive or Emphatick (p. 37. l. 26.) rather follows; as *Dionysius the Areopagite*, Acts 17. 34. *Paul the aged*, Philem. v. 9.

In the Bible the word *Lord* is (i think) always placed before the word *God*, for יהוה, which we translate *Lord*, is most properly and incommunicably the name of the Supreme Being.

When a Verb comes between the Article and an Adjective agreeing with the same Noun, the Noun may be joined to either; as *this is your hour*, or *this hour is yours*.

The Particles, whether single or with cases, have no settled place in the sentence, coming in, where it agrees best with the sense, and as near as can be to that word, which they modify: as Adverbs, e. g. *i heartily rejoice to hear of your welfare, i heard him discoursing learnedly, i love him not without a cause; he shewed us * no little kindness*. Prepositions, e. g. *a true friend is wont to be tried in adversity, idleness in youth begets beggary in old age*. Conjunctions, e. g. *life, if it has been spent well, will bring a man comfort, when he is departing out of it*.

* I observed p. 102. that *no* before a Noun is an Adjective; but that Noun generally must be a Substantive; for if it be an Adjective, *no* still remains an Adverb, as here *no little kindness* as if it was not a *little kindness*: yet sometimes it may also be an Adjective; e. g. *you bring no probable reason, or no reason probable or no reason which is probable, nullam causam probabilem affers*. I read *causam probabilem affers* in Cicero.

The Adverbs, which govern no cases, if they are of Quality, rather follow the Verb; otherwise, they either precede or follow; e. g. *i have done foolishly, you do well; i labour always, i always labour.* Either before or after the Participle; as *this is foolishly done, this is done foolishly, this is done well, this is well done.*

The Adverb negative *not*, if it comes before, comes in between the Sign and the Verb; as *he came not, he did not come; i love not that man, i do not love that man.*

This Negative *not*, before the Local Adverbs *where* or *whither* in the same clause, is made *no*; as *his place could no where be found, i went no whither*: and then consequently those Adverbs lose the privilege of governing a Clause, which privilege they otherwise have; as *i know not, where to find his place; i can't tell, whither he went.*

Most other Adverbs come before or after the sign; as *i ever will be honest, i will ever be honest.*

The Case or Cases of the Verb may often come either before or after the Adverb; as *i give always thanks unto God, i give thanks always unto God, i give unto God or i give God thanks always.*

The Oblique Case of the Pronoun without a Sign goes commonly before the Adverb; as *i love him not, i love him always*; or after, if it has some dependence, as *i love not him, or i love him not, who is ungrateful.*

The Particles, which bear a Correspondent sense, are placed before the Correspondent words, as *a father does chastise his son not because he hates, but because he loves him; he bears most affection sometimes towards one, sometimes towards another.* And in Latin the Negative *non* never goes after the Verb, but in such a case, or when it affects not the verb but some other word; as before *p. 186. l. 20, 21.*

The Particles, which * compound the verb by following, and not by going before and being joined to it, go either immediately after the Verb; or after its case, especially if it be a Pronoun (*p. 111. l. 12.*); after the Verb, if the Case of the Verb has any dependence, as *i call in the money, which i lent; we ought to keep in them, which are greedy of liberty.* Some Adverbs, as the Negative, rather precede the compounding Particle, and the Case of the Verb; as *cast not out my soul or cast not my soul out; but we do not say cast out not my soul; harshly cast my soul not out; except when the case is a Pronoun; as cast him not out, cast not him out, not cast not out him; unless him had something depending on it; as cast not out him, who is serviceable to you.*

* Thus the Greek Compounds have often the Preposition separated from them; e. g. *ἀλλὰ με χεῖ γαῖα καλύπτει*, Hom. *Il. ζ. v. 464. but may the earth cover me over* for *καὶ ἀκαλύπτει*. Such Particles, which compound the Verb Active, compound it also, when made Passive; as *may i be covered over with earth*: Thus also in English, most Verbs (even those which are Neuters or Deponents in Latin) put on a Passive Form, and keep still the Sign or Particle; as *i meet with dangers, dangers are met with* (*p. 150. l. 1.*), *i travel over the world, the world is travelled over; i dwell in this house, this house is dwelt in; i live upon herbs, herbs are lived upon.* The same is in Latin, if the Verb and Preposition make one word, and if the Verb governs the Accusative; as *peragro mundum, mundus peragrat*, or if the simple signifies the same with the compound, as (*habito and inhabito the same*) *habito domum, domus habitatur*; but if the Verb is Neuter or Deponent, an Active of the like signification is chosen;

sen; as instead of the simple Deponent *vescor* i feed upon we may use the compound Active *depasco*; e. g. *depasco herbas, herba depascuntur*; i can come at power, *possum pervenire ad principatum*, power can be come at or obtained (*obtineo* instead of *pervenio*) *principatus potest obtineri*: And if no other Verb is used or found instead of the Neuter, the Neuter is made a Passive Impersonal (p. 150, l. 4.) whether Infinitive or Finite; as *potest perveniri ad principatum, occurritur periculis*; for though *offendo* is Active, and sometimes signifies to meet with, yet i doubt, whether the Passive can admit of that signification.

Some Words and Particles (p. 122. l. 24.) always begin the clause; as the Article Relative and its Derivatives and Compounds; words of Manner, Interrogation, Wishing, Conjunctive, Causal, Shewing, Conditional, Temporal, Local, and whatsoever else can govern a Clause, viz. *who, what, whoso, whosoever, whatsoever*; *how, why? o that! and, because, behold, if; when, where, whence, &c.*

Any word also, which they agree with or affect, goes next after them; e. g. *i will tell what or how great things God has done for me.*

Other Particles, which govern no clause, may begin or not begin the clause; such as Temporal, Local, Numeral, Conclusive; e. g. *hereafter, there, once, therefore, &c.* Such as these, which affect the whole clause in General, and not any single word of it in Particular, have a liberty to be any where; e. g. *hereafter i will come to you, i hereafter will come to you, i will hereafter come to you, i will come hereafter to you, i will come to you hereafter.*

The Case, which is called Absolute, has likewise no settled place in the sentence, which it affects in general; e. g. *the sun being risen, i began my journey; i began my journey, the sun being risen*: Thus the Vocative; e. g. *king Agrippa, believest thou the prophets? believest thou the prophets, king Agrippa?* Where observe, that the Verb is frequently placed between the Sign *o* and the Vocative; e. g. *o praise the*

the Lord, all ye beateen; and also that ô has many times no noun expressed, and comes before a Verb or a Particle, as an Adverb of Exhorting, Wondering, Exclaiming or Wishing; as ô give thanks unto the Lord! ô how good is the Lord! ô whither shall i go! ô that men would praise the Lord!

If either an Article Relative, or a Conjunction (for i have observed before p. 97. and 98. that their Nature and Office of joining is much alike) chances to come near any Particle, that governs a Clause, it goes before that Particle, and bears a relation to another clause following; and as it has been remarked p. 171. l. 10. that the Article Relative can both govern and be governed by the same word, so it shall here appear, that it may be governed by a word in one Clause, and at the same time govern and serve as a Copulative to another Clause; and besides, that, if many Particles governing a clause meet together, the clause belonging to the first comes last, and so on each in its order; and lastly, that a Conjunction goes ever before the Article Relative or any other word, which is coupled by it; e. g. *i went to my friend, who, when he saw me, welcomed me very kindly: i went to my friend; and, when he saw me, he, &c. i visited my friend, whom if i had found at home, i had met with a very kind welcome. Precaution is ever good; for, if, when i entered upon this business, i had weighed the consequence, i had never run my self into such an inconvenience. He is a man of very great worth, and who is always true to his word.*

Words are often so to be placed as to avoid Confusion or Amphibology, and Cacophony, i. e. an ill sound arising from the concurrency of vowels or any other cause; e. g. *you came to me crying; crying may belong to you or me; and, if it belongs to you, to avoid the Ambiguity, it is better to say, you came*
crying.

trying to me : this will ever be my comfort rather than this will be ever my comfort ; this truth ever is verified or is verified ever rather than is ever verified to avoid the coincidence of two like vowels or syllables.

What has been offered upon this Subject of the Order of Words, might be improved by farther observation, as well as that which shall now be briefly discoursed upon the topick of Pointing.

The Stopping and Pointing of Sentences.

The Names and Figures of the several Stops, by which Sentences, and their Clauses and parts are Distinguished, have been mentioned before p. 22. And now something must be said of their use.

The Point or Period finishes the entire sense of the Sentence ; the whole compass of which is concluded in that full stop, and by it distinguished from, but without any dependence upon, the next ; as *the fear of the Lord is the beginning of wisdom.*

The Colon or two points comprehend indeed an entire sense by it self ; but yet such a one as depends upon, and is joined to another : and it often cuts the Sentence into halves, or distinguishes it into several limbs, clauses or lesser sentences ; whereof each has its own particular Verb : as *my soul doth magnify the Lord : and my spirit hath rejoiced in God my saviour.*

It is to be observed, that in the Common-Prayer of the Church, the Psalter, Hymns, and what ever else is wont to be sung or tuned alternately in Choirs, have every verse divided into two parts by a Colon, more to shew where the tone of the voice alters, than exactly

actly to distinguish the clauses; as *he shall redeem Israel: from all his sins*, Ps. 130. 8.

The Comma, incision or fragment distinguishes the imperfect senses and shorter constructions of each depending clause: as *whosoever resisteth the power, resisteth the ordinance of God: and they, that resist, shall receive to themselves damnation.*

The Semicolon, half-colon, or point with a Comma under it distinguishes more than the Comma, and less than the Colon: and as the Colon cuts the Sentence into several limbs, so the Semicolon cuts the Colon into several joints and more imperfect and depending senses: as *the Spirit helpeth our infirmities; for we know not, what to pray for as we ought: but the Spirit it self maketh intercession for us with groanings, which cannot be uttered.*

The Colon or Semicolon are often put indifferently; especially where there are but two joined sentences, or where the several parts of those two distinct sentences are too depending to admit any greater stops than Comma's: as the second of the foregoing sentences may be pointed thus, *my soul does magnify the Lord; and my spirit rejoices in God my saviour.* The third thus, *whosoever resisteth the power, resisteth the ordinance of God; and they, that resist, shall receive to themselves damnation.*

Where stops are required to distinguish two or more Clauses, and it is doubtful or hard to define, which of them is most entire and least depending; it is no matter, to which the Colon or Semicolon is applied: as the fourth foregoing sentence might also be pointed thus, *the Spirit helpeth our infirmities: for we know not, what we should pray for; but the Spirit maketh intercession for us with groanings, which cannot be uttered.*

The

The Point with a Comma or crooked line over it closes a sentence, which asks a Question; and is called a Point of Interrogation: and that with a strait line over it closes a Sentence, which Wonders; and is called a Point of Admiration: as *who has known the mind of the Lord, and who has been his counsellor? How unsearchable are his judgments, and his ways past finding out!*

These two require a different tone and pronunciation from the rest of the discourse, which is uttered with a more even and levelled voice. Here the Passion comes in, sharper in the first, graver in the last; but vehement in both. The first begins with an Acute accent, and then falls, with a quickness of the words, as being in haste to receive an answer to its Question: The last begins with a Grave, and raises it self gradually and slowly, as requiring more time to consider; since we are in no haste to be resolved about that, which is so wonderful as to be past all answer and solution.

A Point of Interrogation or Admiration may be used, though the Sentence be by a Particle joined to another; as *who is blind, but my servant? or deaf, as my messenger, that i sent? Who has known the mind of the Lord, or who has been his counsellor? or who has first given to him, and it shall be recompensed to him again?*

An affectionate Wishing and Exclamation is marked also with a point of Admiration: as *oh that my words were now written! oh that they were printed in a book!*

The Wondering Point may conclude a Sentence, which has no Verb expressed in it; as, *o the depth*
O
of

of the riches both of the wisdom and knowledge of God! The Passion here is so surprizing, that it suppresses and it self supplies the verb.

The Sentence, which is concluded with a Point of Interrogation, can't be called a Full and Independent Sentence, except where no Answer follows; *as is there unrighteousness in God? God forbid.* Here is an answer. *Who has been the Lord's counsellor?* There is none.

The Interrogative Particle often stands alone, and the rest is made up by what went before; *as Israel has not attained to the law of righteousness. Wherefore? Because they sought it not by faith.*

So the Answering Sentence may be without any Verb; that, and what else is wanting, being supplied out of the Interrogative one: *as where is boasting then? it is excluded. By what law? of works? nay, but by the law of faith.*

The Colon and Semicolon are seldom used to stop any clause but what has a verb in it; unless after a long continuance of many constructions of words, having no other but a circumstantial relation to the main clause; which frequently happens with one or more of the cases called Absolute: *as now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governour of Judæa, &c. Annas and Caiaphas being high priest; (or :) the word of God came unto John, Luke 3. 1, 2.* I would rather use the Semicolon, for the sense is too imperfect for a Colon.

The Comma, being the least, is more frequent than any, and used with a greater variety; and distinguishes not only clauses with verbs, but several other lesser constructions without. It

It may be used, where there are but two or more clauses joined to or depending upon one another; and in such a case it is often instead of a Colon or Semicolon: as *my soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour. He sendeth the springs into the rivers, which run among the hills. They have killed thy prophets, and digged down thine altars, and i am left alone, and they seek my life.* Especially where the verb of one or more clauses is supplied with a Nominative or some other case from the other: as *beside them shall the fowls of the air have their habitation, and sing among the branches. The wolf catcheth, and scattereth the sheep.*

Mr. Buffier in such very short clauses writes, that even the Comma may be spared, where the governments are alike; as *Alexander conquered Asia and he established the Monarchy of the Greeks.* But not, where they are different; as *the French excel in Tragedy, and the Ancients have no advantage over them in this particular.* I have inserted his own examples. Yet i can't be of his opinion, nor dare jumble two finite Verbs together without distinction.

The Comma distinguishes between words, which belong to several clauses, that are so mingled and inserted one in another, as to have their parts not together but asunder, and often at a great distance; as *Herod, when he saw, that he was mocked of the wise men, was exceeding wroth.*

Between the Antecedent and Relative some put no Comma; because, though they are in different Sentences, yet they agree together; as *they that are in the flesh, cannot please God.* But i had rather place a Comma after *they*, because without it the Comma after *flesh* will separate *they* also from its Verb *can*; and besides, if the Article agrees with the Antecedent, it agrees no otherwise but as understood to be in the same clause with it. See p. 140. l. 30.

If the Antecedent be included in the Relative, there may be a better reason for omitting the Comma; as *a man shall be accepted according to what he hath*; or when the Relative draws into its own clause a word, which is necessary to the other; as if instead of *i forsake those things, which are behind* i should say *i forsake what things are behind*.

A Comma ever distinguishes the Vocative from the other words in the clause; as *Finally, my brethren, rejoice in the Lord*; *Joseph thou son of David, fear not to take Mary thy wife*.

It distinguishes several words declinable or undeclinable in one clause, which agree in the same Accidents, but are joined by no conjunction expressed; as *the Cretians are always liars, evil beasts, slow bellies*. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*. *Present your bodies a living sacrifice, holy, acceptable to God*. *Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers*. *We should live soberly, righteously and godly in this present world*.

Such a Comma supplies the deficiency of the copulative Particle *and*; as it seems to do in distinct clauses and sentences, each of which hath an entire and independent verb; as *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine*. I have put a Semicolon between *word* and *be*, *season* and *reprove*, that there may be a greater stop between the first clause and the second, and between the second and the rest, than between *in season* and *out of season*, which are but two constructions in the same clause.

It supplies the place of a verb, which is supposed as repeated in many clauses; as *add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Tribulation works patience; and patience, experience; and experience, hope.* There is a Semicolon before every *and*, that a greater stop may be between the several clauses, than between several words in those clauses; for if instead of the Semicolon i put a Comma, all the other Comma's must be left out, lest a Comma should distinguish more in one place than another: which is to be avoided not only in the Comma but also in the other stops.

The Comma needs not be put before a Conjunction, which joins only words of like Accidents and Sense in the same clause; as *blessed be the God and Father of our Lord Jesus Christ. The Lord is gracious and merciful.* Yet sometimes Comma's may be used, especially where the words joined make separate Governments; or where there is some Opposition or Correspondency; and often before Disjunctive, Discretive, Exceptive Conjunctions: as *of him, and through him, and to him are all things. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth.* I use no Comma before *that* for the same reason above-mention'd.

A Participle, not only that which is called Absolute, but also that which is not, is often with its dependence, if it has any, separated by a Comma from the rest of the clause; as *Joseph, being raised from sleep,*

sleep, did, as the Angel of the Lord had bidden him. This was spoken of the Lord by the Angel, saying. Thus many other lesser Regiments, such as may be resolved into a clause ; e. g. after many years, i came to bring alms to my nation, i. e. when many years were passed. As for me, i am a worm, and no man, i. e. as for what belongs to me. Or where there is some Emphasis, as Behold, a Virgin shall be with child. Or to avoid confusion of Agreement or Government ; as I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men. The Comma separates the words all and supplications that all may not agree with supplications, nor supplications be governed by of.

Besides these stops already mentioned, there are two more, Parenthesis and Parathesis.

The Parenthesis distinguisheth an entire perfect clause or sentence, cast into the middle of another, whereon it has no dependence ; by inclosing it within two half-moons: as *the word, which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) ; that word (i say) you know,*

A Parenthesis, if it be short, may be expressed by two Comma's; see p. 70. l. 6. on condition that the Sentence be not already so furnished with them, as to be capable of receiving more without an apparent confusion ; which to avoid, i think the Parenthesis and Parathesis partly to have been first used.

The Parenthesis may include many clauses ; as that of two verses in *Matth. c. 1. v. 22, 23.* There is *Rom. c. 1. v. 1.* an interruption of five verses between the Nominative of the Verb understood and the Dative of that Verb. And there is a Parenthesis of twelve in *Ephes. c. 3. from v. 1. to v. 14.* But such an

an extraordinary Parenthesis is called Hyperbaton, and not to be used, but very rarely and not without an absolute and unavoidable necessity.

The Parathesis distinguisheth and sets aside within two half-squares some word or words, which are to be farther explained; as *he said unto her* [Talitha cumi, *which is being interpreted*], *Damofel* (*i say unto thee*), *arise*.

It may be also used to inclose some word or words, which admit Various Readings, one more conformable to the Idiom of the language, in which the translation is made; the other answering more nearly to the very words of the Original; e. g. *while the earth remains*, Gen. 8. 22. in the Margin the literal translation of the Hebrew is added *as yet all the days of the earth*. But in our Bibles such various Lectons are not mark'd by Paratheses, but by other marks such as † ||.

It may likewise be used to inclose some word or words, which are omitted and understood in the Original, but can't so conveniently be omitted and understood in the Translation without exposing the sentence to an Incoherency, by which the words become unjoined and loose; as *spots* [they are] *and blemishes*, 2 Pet. 2. 13. The words *they are* are not in the Original; but such sort of words are in our Bibles signified by a different character, to avoid the multiplying of Paratheses.

A different character is used to denote some words or a sentence, which, tho' it be upon very justifiable reason and undoubted authority received into the Text, yet is not to be found in all the Manuscripts; such as the latter part of *ver. 23. of ch. 2. of 1 of St. John*; *but he that acknowledgeth the Son, hath the*

Father also. Such are in some ancient Bibles not only printed in a different character but also shut in a Parenthesis.

Thus much for these stops; and (as the learned *Buffier* very judiciously observes), let never so many remarks be made upon that Subject, it will still be liable to several difficulties, which altogether to prevent is impossible; and besides, neither among the Learned nor in the best printed books can we find an uniform way of pointing; especially with relation to the points of lesser distinction, i mean, Comma, Semicolon and Colon. The distinction between Semicolon and Colon was formerly useless, for i find no Semicolon in old English Books, nor in Latin ones much before the fifteenth century, in some of which even the use of the Comma is suppressed, in others written not crooked (,) but strait (|). The crooked Comma is from the Greeks, who used it long before the Latins; but the figure of two points for the Colon is Latin, for the Greeks express it by one single point at the top of the line; As for the Semicolon, the Greeks have none of it, and the figure of our Latin Semicolon is the same with the Greek Interrogation. However an exact Pointing has always been and is found so necessary for the clearing of many difficulties even in the Holy Scripture it self, that i thought whatever i had written about Syntax, would have been to no purpose without attempting some rules about Pointing, though the true use of many signs thereof is not yet agreed on. This general rule may be laid down, that, as on the one side no point ought to be omitted, where the clearing of the sense requires any, so on the other the same ought never to be so multiplied (because there are so few) as to breed a Synchysis or Confusion of that sense. Since there are not points enough in Greek, Latin and the Modern Languages derived from them to express every distinct construction and sense (whether it relates to Agreement or Government) which can occur in a sentence; that distinction, which is not to be expressed in writing, must be helped by the pronunciation; and the voice must make up, what the pen can't, the first being capable of making a greater variety of stops than the other, and therefore called by the Royal Psalmist, *Pf. 45.2. the pen of a ready writer.* But that the number of stops in writing is so stinted, proceeds entirely from the Arbitrary Use of those Languages, for the Hebrews have swelled their number to five and twenty, *p. 31. l. 8.* The Use of which is indeed partly peculiar to the Hebrew Musick, that, as it is not of so great moment, so is understood by few besides them; but in a great measure subservient to the right Pronunciation and Distinction of Words.

Having therefore discoursed of the Written Points, i shall attempt to say something briefly concerning the Spoken ones, such (i mean)

as are to be observed by one, who will be exact to read distinctly and intelligibly; for as the best comment of an Author is to be truly Pointed, so the best Interpretation of the Speaker's meaning is a due and just Pronunciation.

The use of the four Stops, Comma, Semicolon, Colon and Point, is chiefly to distinguish the more considerable Governments and Clauses of the Sentence; and the Proportion or Measure of time, which i would give to these, should be this; the rest of a Semicolon, double to that of the Comma; and so the Colon to the Semicolon, and the Point to the Colon: As in Musick, an Art allied to Grammar (*p. 31. l. 21.*), the proportion is between a Quaver and a Crotchet, a Crotchet and a Minim, a Minim and a Semibreve.

The lesser Agreements and Governments ought also to have their Rests in Pronunciation.

This in general must be minded, to lay the Emphasis no where but upon the Emphatick and more Significant word; as a greater stress of the voice ought to affect the word, with which the Agreement is made, than that, which Agrees with it; e. g. the Substantive than the Adjective; as *the Lord is my strong rock and my castle*; *Rock and castle* bear the emphasis. Yet the Adjective may bear it, when it mightily raises the signification of the Substantive; as the word *jealous* in *the Lord is a jealous God*.

The Articles *the* (except *p. 36. l. 26.*), *who*, *which*; all Signs, and governing, joining, and compounding Particles have no Emphasis, that commonly falls on the word joined to them; e. g. *i did cry unto the Lord with my voice, and i poured out my complaint before God, who is my hope and my portion in the land of the living*. The words *the*, *who*, *did*, *of*, *unto*, *with*, *before*, *in*, *and*, *out* have no Emphasis.

I shall

I shall not enlarge upon this, but leave it to the judgment of the Reader to distinguish, what word carries most sense in it, and ought therefore to be pronounced above the rest.

Agreeing Words must be uttered in one and the same breath; the Noun and the Case governed of it; the Verb or Participle and its case; the Verb or Participle and its compounding Particle; the Particle and its Case; the Conjunction and the Word joined by it; the Adverb and the Word affected by it: All these several Agreements and Governments ought to be each coupled together by an even and uninterrupted tenor of the voice, and distinguished one from another by a lesser or greater break of the voice according to the lesser or greater dependence, which will appear between them.

It may happen, that the dependence of a Government and Agreement may be so long, as to require some breathing between words, which otherwise should be continued; but still that rest of breathing must be made, where it may best be allowed, and the dependence is least: and as before in Pointing, so here in Pronouncing the great thing to be aimed at is, to clear the sense and avoid confusion.

I shall exemplify most of these in St. Paul's Apology, *Acts* 24. 25. knitting with an Hyphen, what words are to be uttered in the same breath.

Forasmuch-as i-know, that thou-hast-been of-many-years a-judge-unto-this-nation; i-do-the-more-cheerfully-answer-for-myself: because-that thou-mayst-understand, that there-are-yet but-twelve-days, since i-went-up to-Jerusalem for-to-worship. And-they neither-found-me in-the-temple disputing-with-any-man; neither-raising-
up-

up-the-people, neither-in-the-synagogue, nor-in-the-city : neither can-they-prove-the-things, whereof they-now-accuse-me. But-this i-confess unto-thee, that after-the-way, which they-call Heresy, so-worship-i the-God-of-my-Fathers, believing-all-things, which-are-written in-the-law and-the-Prophets : and-have-hope toward-God, which they-themselves-also allow ; that there-shall-be-a-resurrection-of-the-dead, both-of-the-just and-unjust. And-herein do-i-exercise-myself to-have-always-a-conscience void-of-offence toward-God, and-toward-men.

In the binding of these words with Hyphens, i have endeavoured to follow, as near as i can, the use of the Hebrew Makkaph, which answers to our Hyphen in figure as well as use.

Makkaph often couples Particles and their cases ; as על-ציון, Ps. 2. 6. upon Sion : a word and its Genitive ; as פלגים-מים, Ps. 1. 3. rivers of waters : the Verb and its Adverb ; as לא-יבול, Ps. 1. 3. shall not fall : also the Particle and the Word, which it affects ; as לא-כן, Ps. 1. 4. not so : also several Particles joined into one ; as על-כן, Ps. 1. 5. therefore : the Verb and its Case ; as ויגידו, meditate vanity. Therefore i also join in the foregoing specimen in-the-temple toward-God ; resurrection-of-the-dead ; now-accuse ; themselves-also ; forasmuch-as, because that ; prove-the-things, &c.

Again the Hebrews join the Particles and their case often by making them to be but one word, expressing the Particle by one letter, which they prefix or put before the word ; as במושב, Ps. 1. 1. in the seat.

Their Conjunction ו and is ever thus prefixed ; as ודרך, Ps. 1. 6. and the way. And their Pronouns are suffixed or joined after the word, which they belong to ; as חפצו, Ps. 1. 2. his delight ; יכלתיו, Ps. 13. 5. i have prevailed against him ; אליהם, Ps. 2. 5. unto them. Therefore i join and-they ; my-fathers ; found-me ; unto-thee, &c.

The Nominative Pronoun (except there be an Emphasis) is in Hebrew, Greek and Latin understood in the verb ; and therefore i join them ; as i-know, thou-mayst-understand (for the signs are never to be separated), i-confess, &c. But i separate they-themselves-also from allow because of the Emphasis.

The Particle is not separated from what it compounds ; as went-up, raising-up.

The Hebrew Articles *ל* and *ו* are prefixed to the words; and therefore i never separate *the* or the Demonstrative *this*; as *this-nation*, *the-things*; nor the Nominative Relative, as *which-are-written*.

The Substantive must not be separated from its foregoing Adjective; as *many-years*; &c. *twelve-days*, &c.

I observed (p. 183.) that the single Adjectives go before the Substantive; and that of two Adjectives, the Pronoun or Demonstrative goes first. But the Adjective *all*, as it includes, so it goes before all the rest; as *all my daily sins*; *all these my children*.

I suspend the breath a little, where there is any interruption or transposition of Government or Agreement; as *but-this i-confess unto thee*, i. e. *but i confess this unto thee*. *so-worship-i the-God*, i. e. *i so worship the God*. *neither-found-me in-the-temple disputing*, &c. i. e. *neither found me disputing in the temple*, &c. *Which they-call Heresy*. The Agreement of *which* and *Heresy* is interrupted by the Verb. *And-they neither-found-me*. The Agreement of *they* and *found* is interrupted by the Conjunction.

Or where the words coming together have no particular connexion of Agreement or Government; as *that thou*, &c. *since i*, &c. The words *that* and *since* govern a whole clause, but neither of them has a particular influence upon the following word *thou*, *i*.

Or to avoid the inconvenience of running too many words upon the stress of one continued breath; as *neither can-they-prove-the-things*, &c. *to-have-always-a-conscience void-of-offence*, &c.

Or where something seems to be understood, as it happens frequently in Apposition of Words, *Paul an-Apostle-of-Jesus-Christ*, &c. *we-preach-Christ the-power-of-God*, &c. i. e. *who is an Apostle*, &c. *who is the power*, &c.

It remains to be shewed, how it comes to pass in the foremention'd speech, that a full stop concludes one entire sentence, though a Conjunction *But* and *And* begins the next: the reason whereof will appear by what follows concerning the last office of Syntax; which after having settled the Agreement and Government of Words, their Order and Place, together with their Distinction and Pointing; and thereby taken care, that the Words should not lie loose, but be linked together in one Sentence; provides also for the due joining together of Sentences by that, which is called Connexion or Transition; and so Syntax construes and orders not only Words in one Sentence, but also many Sentences in one continued Discourse.

The

The Connexion or Transition of Sentences.

The Sentences of a Discourse are joined and continued from one to another by some Words or Particles, which are therefore called Connexives or Transitives; such as these; *moreover*, 1 Cor. 10. 1. *now*, 1 Cor. 7. 1. *then*, Gal. 2. 1. *finally*, Phil. 3. 1. *furthermore*, 1 Theff. 4. 1. *likewise*, 1 Pet. 3. 1. *forasmuch*, 1 Pet. 4. 1. *in the mean time*, Luke 12. 1. *after these things*, John 6. 1. *thus*, Gen. 2. 1.

Many Conjunctions Copulative and Disjunctive are used in Connexion; as *and* more frequently than any; e. g. every chapter of the *Apocalypse* but the first, second and fourth begin with it. *for*, Matth. 20. 1. *but*, Acts 5. 1. *therefore*, Rom. 2. 1. *wherefore*, 1 Theff. 3. 1.

I have gone through the Four Parts of the Art of Grammar, as it teacheth to speak truly and properly; but there is another way of speaking, which is called Figurative, and is not so Proper and Regular as the former; but yet, because it is very frequently used, ought also to be understood: for as what has been hitherto taught of the Common way of Speech, is necessary towards the learning of the Figurative, so the Figurative is necessary to compleat the other; and the Art of Grammar will be deficient without some help from that of Rhetorick; which is not content with the bare sense of the Words, but gives them a new turn, Figure or Shape; setting out with Ornaments, what the Grammar delivered in a plain, Natural and more familiar way. It was observed p. 31. that Liberal Arts are a-kin to one another; and so Grammar is an Introduction to Rhetorick, and Rhetorick the Conclusion of Grammar; and Poetry both helps and depends upon both. *Quintilian* in his *Institutions* (Book I. Ch. 5.) writes, that Grammar has more in its inside and extent, than it promises without and at the first; and there, among many things requisite to make up a perfect Grammarian, he reckons the knowledge of Poetry and Oratory; sharply reproving those, who look upon the

the Art of Grammar as empty and dry : and adds, that one of the great designs of it is to lay a sound foundation for the Orator. Therefore in compliance with the directions of this famous Roman Master, i can't think this Institution of Grammar perfect, before i have laid the grounds of Oratory, by giving an account of Figures, the Doctrine of which he (*Book 8. ch. 5.*) notes to be the business also of the Grammarian.

FIGURES.

A Figure is a new shape of some word or words altered from the common use, either in Letters, or Syllables, or Signification, or Speech ; with relation either to Orthoepey, Prosody, Etymology or Syntax ; e. g. in Orthoepey or Letters, as if instead of *more* i write *moe*, which is written thus in old Bibles, *Gal. 4. 27.* In Prosody or Syllables ; as if the word *memorial* of four syllables be pronounced *memorial* by three. In Etymology or Signification ; as when i say, *he makes his exit*, *he corrects the Magnificat*, the Latin Verbs *exit* (*goes out*) and *magnificat* (*doth magnify*) are used as Nouns ; by the first is meant *a going out* ; by the last, an hymn, which begins with that Verb *magnificat* : so that those words may be said to be taken Technically ; of which read before p. 31. In Syntax or Speech ; as if i should say *this doth be* for *be doth this*.

It often happens, that the Figurative use of a word is more common than the Natural and true ; as the Synæresis of Syllables in the word *business* and the Crasis in *Surgeon*, p. 25.

All Figures are reduced to these three following general Heads, according to the three Arts mention'd a little before, as having a great affinity between themselves (p. 205. l. 29.) ; viz. Grammar, Rhetorick, and Poetry. From them the Figures are named ei-

ther

ther GRAMMATICAL, or RHETORICAL, or POETICAL.

The Grammatical affect the Words; the Rhetorical, the Sense; the Poetical, the Quantity of Syllables, with relation to Feet and Verses.

GRAMMATICAL FIGURES.

They are all ranked under these three kinds; Elleipsis or Omission leaves out, Pleonasmus or Multiplication multiplies or adds, Enallage or Change alters the letters of a word, or the words of a sentence.

Each of these three are of several sorts and have several names; the two first according to the place of the Word, which is affected with the Omission or Addition; and the third according to the manner of the Change, that is made in the Word.

In Letters.

Elleipsis is frequently signified by an Apostrophus, p. 20. and is called

Aphæresis in the beginning; as *apothecary* 'pothecary, *adventure* 'venture, *esquire* squire, *it is* 'tis, p. 21.

Syncope in the middle; as *Augustin* Austin, *even* e'en, p. 21.

The word *ungodly* (Ps. 35. 19. of the old translation) for *ungodlily* seems to me a Syncope for Euphony-sake, lest two like-sounding Syllables should concur; or else the Noun is taken for an Adverb.

Apocope in the end; as *look lo*, in *the i' th'*, p. 21. *we fer*, Acts 28. 13. for *we fetch*.

Pleonaf.

Pleonasmus is called

Prosthesis in the beginning; as *right aright*, p. 109. l. 25, 28.

Epenthesis in the middle; as *message* (Fr. *messenger*) *messenger*.

Paragoge in the end; as *mount mountain*.

Enallage is called

Antithesis, when one letter is put for another; as *murther murder* (p. 16. see also p. 9. of Antistoi-
chy, p. 30, 52, 85, 86. of Heterostoi-
chy).

Metathesis, when the letters are transposed; as
brunt from *burnt*.

In Words.

Elleipsis omits the

Article Relative; as *'tis God preserves me*, i. e. *who preserves me*. Chiefly in the Oblique Cases; and then, if there are any Signs or Particles, that govern it, they are placed after the Verb (as p. 33.): e. g. *the God i worship will deliver me*, i. e. *whom i worship*. *God is the only Being i pray to, and depend upon*, i. e. *to whom i pray, and upon whom i depend*.

Such a sort of Elleipsis is not used in Latin nor Greek.

As the Article Relative is included in its Antecedent, so also the Antecedent may be included in the Relative; e. g. *thou shalt be his witness of what thou hast seen and heard*, i. e. *of that which*. *Whoso does these things, shall never fall*, i. e. *he, who does*. *The star stood over where the child was*, i. e. *over the place where*. Thus the Possessive Pronoun implies the Primitive. Read before p. 141. l. 1. and p. 140. l. 34.

Noun Substantive; as *man, men, thing*, &c. e. g. *blessed are the merciful* (p. 39.): *this is wonderful*, i. e. *a wonderful thing*. A word of Relation; e. g. *my Cicero*, i. e. *my son*. *Hector's Andromache*, i. e. *the wife of Hector*. *i went to Paul's*, i. e. *to Paul's Church*.

Church. about an eight days, Luke 9. 28. i. e. a space of eight days.

The word *duty officium* is often left out in Latin; e. g. *adoleſcentis eſt, 'tis the part or duty of a young man to reverence his elders. It is yours to command, mine to obey.*

Pronoun, eſpecially when it is the Perſon of the Imperative; e. g. *go for go thou* (p. 2. l. 8.); *let be, Matth. 27. 49. for let it be.*

In Latin and Greek, the firſt, ſecond, and third perſons in the Nominative are generally underſtood, except they bear ſome Emphaſis.

The Reciprocal Pronoun, which is governed of the Verb Active, is often underſtood; as *if a man will not turn, Pf. 7. v. 13. i. e. himſelf.*

Verb; as the Subſtantive; e. g. *the book of the Generation, &c. Matth. 1. 1. i. e. this is the book: well done, thou good ſervant, i. e. it is well done.*

The Adjective; e. g. *up, Judg. 19. 28. for get up;* where the Particle ſupplies the room of the Verb. Read p. 168. l. 3.

In titles and ſuperſcriptions of letters; as *Paul, unto the church of God, 1 Cor. 1. 1. i. e. writes. Claudius Lyſias, unto Felix, [ſendeth] greeting, Acts 25. 26.*

The Verb with its Nominative; as *a word with you, i. e. i'll ſpeak a word with you.*

The Verb Infinite; ſee p. 148. l. 27.

Participle; as *bed-time, i. e. time of going to bed.*

Particle; as an Adverb; e. g. *i fear be'll fall, i. e. left he fall. o* is frequently underſtood, p. 28. l. 15. p. 160. l. 48.

Prepoſition; read p. 153. l. 25. and p. 154. To this may be referred the omiſſion of the Caſual ſigns, p. 149. l. 20.

Conjunction ; as *though*, p. 69. l. 17. *that*, e. g. *i am sorry he is dead*.

The Elleipsis of Copulatives is termed Asyndeton ; as *love, joy, peace, long-suffering, &c.* Gal. 5. 2.

When two or more sentences or clauses follow one another, whether the Copulative is expressed or understood ; that, which can be supplied out of the one, needs not be expressed in the other (p. 96. l. 5.) ; e. g. *It is the Parent's part to command, the child's to obey. Tribulation worketh patience ; and patience, experience ; and experience, hope,* Rom. 5. 3, 4. *Add to your faith virtue, to virtue knowledge,* 2 Pet. 1. 5. *Who is wise, and he shall understand these things ? prudent, and he shall know them ?* Hof. 14. 9.

Pleonasmus adds

Words which are redundant and expletive ; as

The Article *a* ; e. g. *he was an hungred*, Mat. 4. 2. Read p. 133. l. 26. The Particles *there, how, for*, p. 122. l. 29.

The Pronoun is frequently repeated ; as *he, that with-holdeth corn, the people shall curse him*, Prov. 11. 21. so Prov. 26. 27. (Read p. 155. l. 34.) Or the Pronoun is emphatically added to the Noun, whose room it does supply ; e. g. *thy God, whom thou servest continually, he will deliver thee*, Dan. 6. 16. *The only begotten Son, which is in the bosom of the Father, he has declar'd him*, John 1. 18.

The Pleonasmus, which rendreth a few words by many, is called a Periphrasis or Circumlocution ; e. g. *we have seen it with our eyes*, 1 John 1. 1. (see afterwards p. 212. l. 23.) *The children of Israel, i. e. the Israelites. A little matter of money, i. e. a little money* (see before p. 161. l. 10.

That, which expounds and enlarges upon the sense of a Sentence, is called a Paraphrase or Exposition; as Matth. 12. 34, 34. *this sentence out of the abundance of the heart the mouth speaketh* is paraphrased thus, *a good man out of the good treasure of the heart brings forth good things; and an evil man out of the evil treasure brings forth evil things.*

A Particle; as *from whence* for *whence*.

The Pleonasmus of Copulatives is called Polysyndeton; as *Peter and James and John and Andrew, &c.* Acts 1. 13.

Enallage

affects either the Words only, or the Use, or the Accidents of the Words.

Enallage of Words is of several kinds.

Tmesis cuts a word into two by inserting another; as *towards us*, *to us-ward*, Ps. 40. 6. *whatsoever man*, Levit. 17. v. 8. *what man soever*, ver. 3.

Hyfterology is a sort of Metathesis or Transposition of the order of Words: and places before, what should follow; and after, what should precede; e. g. *what and if*, John 6. 62. for *and what if*. *When they had this done*, Luke 5. 6. for *done this*. *This do*, Luke 10. 28. for *do this*. *Now of the things, which we have spoken, this is the sum*, Heb. 8. 1. *Sure i am*, Ps. 140. 12. *Dear shall their blood be*, Ps. 72. 14.

The Hyfterology sometimes is necessary, and not arbitrary; as *how plentiful is thy goodness*, Ps. 31. 21. *what great troubles hast thou shewed me*, Ps. 71. 18. Though the Order of Syntax requires the Nominative to go before and the Accusative to follow, yet the Idiom and Use of the Language displaces them. See before p. 28, 69, 70. and p. 189. l. 18.

Hyfterology alfo tranfpofeth the words in relation to their fenfe; as *he travelletb with iniquity, and has conceived mifchief*, Pf. 7. 14.

The Enallage of the Ufe of Words is with relation either to different Languages or to the fame: For

Either one Language borrows a word or phrafe from another, and that borrowing draws its Name from the Language it borrows from; as

Hebraïfm from Hebrew; e. g. אִישׁ אֶמְנֵה אִמָּתוֹν *a man of blood, i. e. a bloody man*, Pf. 5. 7. υἱὸς ἀπωλείας *the fon of perdition*, John 17. 12. ἐπιθυμία ἐπέθυμῃσα *with defire i have defired*, Luke 22. 15.

Hellenifm or Grecifm from Greek; as ἐπιχειρεῖν (*χειρ the hand*) *to put the hand to or to undertake*. ἐν φρεσὶ βάλλεας *to caft in one's mind or to think*.

And thus of all others, as Latinifm, from Latin; e. g. *ludos facere to make games or to laugh at*. Gallicifm from French, &c.

Though one language may borrow from another, yet it is not lawful without good Authority to render fome Idioms word for word, but the propriety of each language is to be obferved, faving the fenfe; e. g. בֶּן גִּרְיָן *the fon of my floor, i. e. the corn of my floor*, Ifa. 21. 10. ποιεῖν ἐλεημοσύνην, *to make alms, when thou doft alms*, Matth. 6. 3. *facere rem divinam, to make a divine thing, to facrifice*. I'll give an inftance in a phrafe, whereby feveral languages exprefs this fenfe *I am in good health*. *Je me porte bien* word for word *I carry my felf well, I am well* word for word *sum bene, bene me habeo* word for word *I have my felf well, καλῶς ἔχω* word for word *I have well*.

Or the fame Language retains an old obfolete word, which was in ufe a great while ago; and this is called an Archaïfm: for (as *Horace* writes in his *Art of Poetry*, v. 60, 69.) Languages grow old as well as Men, and the ufe of words alters in every age; e. g. the word *knave* (from *gnavus diligent*, p. 9. l. 20.) in the year 1520. (as may be read in a Bible then printed Rom. 1. 1.) fignified *a fervant*; and the ufe of that fignification is fometimes retained, as when we fay, *king, queen and knave*. I'll

I'll instance in a few more, to shew how powerful and arbitrary is Use and Custom in abusing (by a kind of Catachresis, of which figure afterwards p. 220.) the true and original signification of words. *Villain* is the worst character can now be given of any one, and yet *villanus* is properly a country servant, a Gentleman's steward. Some derive it from *vilis* vile base, but (i think) not with very good ground. Thus from what frequently happens, that such servants for lucre's sake betray their trust (according to the Greek Adage or Proverbial saying $\delta\epsilon\lambda\alpha\sigma\tau\eta\varsigma$ $\delta\epsilon\lambda\alpha\sigma\tau\eta\varsigma$) the contrary signification took place. *Tyrannus* tyrant at first signified a King or Absolute Monarch, but now it is the name of a Monarch, who abuseth his power. *Sophism* *sophistical* is derived from *σοφὸς* wise, but it generally signifies the ill use of wisdom and wit, whereby one strives to outwit, overreach, insnare and deceive another.

The Archaism affects not only the sense but also the spelling of the word; e. g. in old English most syllables were spelt by *y* (a vowel much used in the Saxon), which are now written by *i*; as *epistle*, *syn*, *wyth*, *infyrmyte*: *o* instead of the modern *ou*, and *e* instead of *ee*; as *wold*, *shold*; *nede*, *se*. The Pronoun *thee* (for thus the pronunciation requires it to be spelt, and thus ought *mee*, *wee*, *hee*, *shee*, *bee* to be written) used to be spelt formerly and contracted into *the*; but afterward the uncontracted form prevailed to distinguish it from the sign *the*. And so i suppose, that *mee*, *wee*, &c. are uncontracted, but *me*, *we*, &c. contracted (p. 50. l. 4.). Both spellings occur in some ancient Bibles *me* or *mee*, *we* or *wee*, *he* or *hee*, *ye* or *yee*, Lament. 3. 2, 3. Isa. 53. 2, 6. Matth. 2. 2, 3. ch. 6. v. 1. 7.

Formerly *ballet* was used for *canticle*, as *the ballet of ball-its*. it *fortuned* for *it chanced*, Gen. 41. 1. Still in our Bibles many ancient Expressions are retained; as *we do you to wit of the grace of God*, 2 Cor. 8. 1. i. e. *we make known to you*, or (as in Bible 1541.) *i testify y^eu*. Thence comes *to wit*, 2 Cor. 5. 19. (*viz. videlicet*, p. 21.).

Much more of these Archaisms might be very usefully gathered; but it requires a larger treatise, than can be allowed in this place.

The Enallage of the Accidents of Words.

Number or Gender; when by Synthesis the Agreement is made with a word understood and implied in another expressed; and thus the Words both understood and exprest are (as it were) put together; e. g. *Israel has not attained*, Rom. 9. 33. *for they stumbled*, &c. v. 32. *they* agrees with *Israelites* included in the word *Israel* taken Collectively. Thus with such other Collective (p. 46.) words; e. g. *the multitude throug thes*, Luke 8. 45. *There were gathered together an innume-*

able multitude of people, Luke 12. 1. Love works no ill to his neighbour, Rom. 13. 12. his agrees with lover implied in love, p. 58. l. 7.

Syllepsis takes two words together, and makes them agree with a plural; e. g. *Romulus with his brother Remus are reported to have been suckled by a wolf.* And if the words are of different genders and persons, the most worthy, i. e. the first in order (p. 40. l. 5. p. 141. l. 3.) is used; e. g. *I only and Barnabas, have not we power to forbear working?* 1 Cor. 9. 6.

Zeugma, when a word refers to two, joins it in Agreement with the nearest; e. g. *length of days is in her right hand and in her left riches and honour,* Prov. 3. 16. *is* refers to *length, riches and honour*, but agrees with the nearest *length*.

To the Enallage of Gender may be reduced Heterogeny (p. 57.), when a word, which has no Sex, and therefore should be Neuter, is used as Masculine or Feminine; e. g. *mine eyes has seen his desire,* Ps. 54. 7. *the gate opened to them of his own accord,* Acts 12. 10.

The Greeks join a Verb Singular to a Neuter Plural; which is likewise imitated in English; e. g. *there was taken up of fragments twelve baskets,* Luke 9. 17. *As cold waters to a thirsty soul, so is good news from a far country,* Prov. 25. 25. *The riches, that he has gotten, is perished,* Jerem. 48. 36.

The Adjective * *many* is joined to a singular Substantive by interposing the sign *a*; or to the Numeral † *one*, with or without that interposition: e. g. *many a man, many a one, or many one*; as *many one there be that say of my soul,* Ps. 3. 2.

* Thus in Latin, *plurimus dicet*, Horace. Book I. Ode 7. *many a one will say.*

† And in Greek *ἑξήκοντι καὶ ἑνὶ ἡμέρῃ*, Dan. 10. 13. word for word *twenty and one day for one and twenty days.*

But the Substantive may be in the plural sometimes, even though *a* (which in its Nature is Singular, p. 38. l. 6.) go first; e. g. *a great many men, a great*

great many more, a few others. Thus one is joined to a Numeral and a Plural Noun; e. g. *he commanded, that they should beat the furnace one seven times more than, &c.* Dan. 3. 19.

The reason of such a Syntax seems to be, that the words *seven times* are taken as one Collective Noun (which is an Hebraism *אחד שבעה*), and the word *many* is taken Distributively (p. 46.); *many a one*, i. e. *each one*.

Case: Antiptosis puts one case for another; as the Oblique for the Right: e. g. *if you do not forgive*, Mark 11. 26. *for if ye forgive not*, Matth. 6. 15.

Hypallage interchanges the Syntax or place of the cases (see p. 150. l. 14.); as *he makes his Angels Spirits*, Ps. 104. 4. i. e. *he makes his Spirits Angels*.

Mood: as when a Copulative couples not like (p. 140. l. 4.) but different moods; e. g. *if thou bring* (Subjunctive) *and remembrest* (Indicative) Matth. 5. 23.

The Infinite is used for the Finite; for the Imperative in Greek (p. 179. l. 18,) for the Indicative in Latin: as *omnes laudare fortunas meas*, Terenc. And. but there is a plain Elleipsis of the chief verb *ceperunt*, all (*began*) to commend my good fortune; as in Greek *ἡ δὲ βασις*, i. e. *μὴ δὲ βασις* *ἡ δὲ βασις*.

Tense; as the Present for the Future: e. g. *there come seven years*, Gen. 41 29, i. e. *shall come*.

Person; as when a transition is made from one Person to another, which is a frequent Hebraism in the Bible: e. g. *I will say unto the Lord, thou art my hope and my strong hold: my God, in him will i trust*, Ps. 91. 2.

Another sort of Enallage of Person is frequent in Hebrew, when the Person, which ought to be expressed by the Pronoun, is supplied by the Noun it

self; e. g. *God blessed the seventh day, because that in it he rested from all his work, which God made,* Gen. 2. 2. *God is put for he. Hezekiab cut off the gold from the pillars, which Hezekiab had overlaid,* 2 Kings 18. 16.

I shall add here an Enallage of the Pronoun *himself* for *him*; e. g. *let his net, that he laid privily, catch himself,* Ps. 35. 8. for the Reciprocal Pronoun is more properly used, when it relates to the Nominative or Accusative of the Verb: and thus in Latin is the use of *sui*; for, if it refers to any other case, it is better to take *ipse*; as here one may say, *suum rete ipsum* (not *se*) *capiat*.

RHETORICAL FIGURES.

Those are properly called Figures or Schemes, which have an influence over the whole Sentence and Clause, by giving it a new Shape or Turn: but they are named Tropes, which affect only a single word, by changing its more usual and natural signification. I shall begin with the last, because they are more simple than the other.

For almost all the following Examples of the Rhetorical Figures, and many of the Grammatical, the Reader is obliged to Dr. Busby's *Rudiment. Anglo-Lat.* whence I have taken them.

Tropes are four.

A Metaphor transfers, by a similitude, the sense of one word, to which it naturally belongs, unto another, to which it belongs not but through application; e. g. *the valleys laugh,* Ps. 65. 14. for as laughter to the face, so is verdure to the valleys. *To apprehend* properly signifies *to lay hold of something with the hand*, but it is also applied to the Mind, and signifies *to understand*.

A Me-

A Metonymy changes the denomination of some word into another, by reason of some relation, affinity or nearness, which is between those denominations: viz. the Cause; and the Effect, which proceeds from it: the Subject or Principal; and the Adjunct, or Accessory, which belongs to or is in it.

The Metonymy of the Cause and the Effect.

There are four sorts of Causes: the Efficient Cause, i. e. the Author or Instrument, that makes the thing; the Material, or Matter out of which; the Formal, or Form with which; the Final, or End for which the thing is made.

The Author or Instrument for the Work; and the Work for the Author: e. g. *they have Moses and the Prophets*, Luke 16. 29. i. e. *their writings*. *With my own hand*, 1 Cor. 16. 21. i. e. *hand writing*. *Two nations in the womb*, Gen. 25. 23. i. e. *the founders of two nations*.

The Matter for the Thing; and the Person or Thing for the Matter: e. g. *he was laid in iron*, Ps. 105. 18. i. e. *chains*. *They have taken away the Lord*, John 20. 2. i. e. *his body*.

The Form for the Formed; and the Formed for the Form: e. g. *the soul, that sinneth, shall die*, Ezek. 18. 4. i. e. *the man*. *The rich man seeth Lazarus*, Luke 16. 23. i. e. *the soul of the rich man, the soul of Lazarus*.

The End for the Means; and the Means for the End: e. g. *my glory rejoiced*, Ps. 16. 10. i. e. *my tongue rejoiced*, Acts 2. 16. for the tongue is the Means, whereby we glorify. *He is to thee a covering of the eyes*, Gen. 20. 16. i. e. *he protects thy chastity*; for *chastity* is the End, wherefore the eye should be covered.

The Metonymy of the Subject and Adjunct.

There are also several sorts of this according to the several Circumstances, under which the Subject and Adjunct are related to one another.

The Place for the Placed; and the Placed for the Place: e. g. *Egypt was glad*, Ps. 105. 37. i. e. *the Egyptians*. *My belly is as wine*, Job 32. 19. i. e. *as a vessel of wine*.

The Sign for the Signified; and the Signified for the Sign: e. g. *The scepter shall not depart*, Gen. 49. 10. i. e. *the kingdom*. *Jehu destroyed Baal*, 2 Kings 20. 28. i. e. *its Idol*.

The Thing or Person for the Time; and the Time for the Thing or Person: e. g. *the fig-tree puts forth leaves*, i. e. *summer is nigh*, Matth. 24. 32. *Days should speak*, Job 3. 70. i. e. *old men*. *The years that the cankerworm has eaten*, Joel 2. 25. i. e. *the fruits*.

The Antecedent for the Consequent; and the Consequent for the Antecedent: e. g. *thou shalt eat the labours of thine hands*, Ps. 128. 2. i. e. *meat got by labour*. *In the sweat of thy face shalt thou eat bread*, Gen. 3. 19. i. e. *in thy labour*.

The Price for the thing Purchased; e. g. *Leab said, God has given me my hire*, Gen. 30. 18. i. e. *a son purchased with that hire or price*.

The Abstract for the Concrete (p. 46. l. 27.); e. g. *their inward parts are very wickedness*, Ps. 5. 9. i. e. *wicked*.

A Synecdoche or Comprehension puts one word for another; as the one comprehends and implies, or is comprehended and implied in the other.

The Whole or General for the Part or Special; and the Part or Special for the Whole or General: e. g. *he drinks up a river*, Job 40. 23. i. e. *part of it*. *A decree that all the World should be taxed*, Luke 2. 1. i. e. *the Roman Provinces over all the World*. *The eye,*
that

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that mocketh the father, Prov. 30. 17. i. e. the son. Many, that sleep in the dust, shall awake, Dan. 12. 2. i. e. all, that are in the graves, shall bear, John 5. 28.

The Plural for the Singular; and the Singular for the Plural; as *the thieves*, Matth. 27. 44. i. e. *one of them*, Luke 23. 39. Do we begin to commend our selves? 2 Cor. 3. 1. i. e. *do i, &c. the wicked does persecute the poor*, Ps. 10. 2. i. e. *the wicked men, the poor men. The stork knows her time*, Jerem. 8. 7. i. e. *the storks.*

The Appellative for the Proper; and the Proper for the Appellative; see p. 37. l. 11.

An Irony or * Dissimulation uses a word or words in a contrary meaning, by a scoptical way of jest or ridicule; either gently, which is called † Charietismus; e. g. *walk in the ways of thy heart*, Eccles. 11. 9. Read 1 Cor. 4. 10. and 2 Cor. 12. 16. Or sharply, which is called ‖ Sarcasmus, when one laughs a man to scorn; e. g. *Cry aloud, for he is God*, 1 Kings 18. 27. Read Ps. 22. 7, 8. Matth. 27. 42, 43, 29.

* Cicer. Acad. Quæst. lib. 2. Socrates, cum aliud diceret atq; sentiret, libenter uti solitus est eâ dissimulatione, quam Græci εἰρωνείαν vocant.

† Cicer. 2. de Orat. Urbana dissimulatio.

Rufin. de Figur. Charietismus sive Scommma, festiva dictio cum amoenitate mordax.

‖ Rufin. de Figur. Sarcasmus figura videtur eadem quæ Chleuasmus, non sine dicacitate.

Quintil. lib. 6. cap. 4. divides the Ridicule into Salsum and Facetum. And lib. 8. cap. 6. he calls Irony Illusion.

To every one of these Tropes, especially to the two first belong four Affections and Dependences.

Hyperbole raises (and then it is called Auxesis) or depresses (and then it is Meiosis) the Trope beyond plain truth; e. g. *swifter than an eagle*, 2 Sam. 1. 23. *i am a worm and no man*, Ps. 22. 6. David calls himself *a dead dog, a flea*, 1 Sam. 24. 14. They
mount

mount up to the heaven, they go down again to the depth, Pl. 127. 26. These are large and incredible Metaphors.

By a sort of an Hyperbole, tho' not so much beyond truth, the Degrees of Comparison are raised so, that the very Superlative is exceeded by a Comparative; e. g. *he, that is higher than the highest, regardeth*, Eccles. 5. 8. *Unto me, who am less than the least of all saints*, Ephes. 3. 8. The Greeks express it by comparing the superlative ἀλαχισότερος. See p. 54. l. 7.

Catachresis abuses the Trope by an uncouth and hard sense; e. g. *i turned to see the voice*, Rev. 1. 12. i. e. *the speaker*. A hard Metonymy. *He made him to be sin for us, who knew no sin*, 2 Cor. 5. 21. A Metonymy of the thing atoned for and expiated for the price or expiation. *The foolishness of God is wiser than man, and the weakness of God is stronger than man*, 1 Cor. 1. 15. A strange but emphatical Metaphor.

Quintilian (Book 8. ch. 6. concerning Tropes) gives an instance of a Catachresis in Virgil's *adificare equum* (Æn. 2.) though *adificare* is proper only to *ades* an house. So Ephes. 4. 12. *the edifying of the body of Christ*.

Metalepsis comprehends many Tropes in one Word; e. g. *the city was moved*, Matth. 21. 10. *the city* for *Jerusalem* by Synecdoche, and *Jerusalem* for its *Inhabitants* by Metonymy,

* Allegory multiplies the Tropes in several words, e. g. *hast thou clothed his [the horse's] neck with thunder*, Job 39. 19. *clothed* i. e. *endued*, *thunder* i. e. *terror* by a Metaphor, *the neck* for the whole *horse* by Synecdoche.

* Quintilian (Book 8. ch. 6.) interprets Allegory Inversion, which sets forth one thing in words, another in sense.

Larger Allegories are read Cant. 4. 1, 2, 3, 4. c. 15. v. 10. to the end. c. 6. v. 5, 6, 7, 10. c. 7. v. 1, 2, 3, 4, 5. Eccles. 12. v. 1, to 8.

Schemes

Schemes.

The Schemes or Figures alter not the signification, but enlighten and enliven the Composure of the Words, either by an Emphatical Simple or Compounded Repetition, or by a Passionate Argumentative Persuasion and Confirmation.

The Schemes of Repetition are either Simple and of one Sort, or Compounded and of many Sorts.

The Simple Schemes of Repetition are these :

Epizeuxis repeats the word by an immediate joining ; as *Saul, Saul, why persecutest thou me ?* Acts 9. 4.

Diacope does the same by casting a word between ; as *they have bew'd them out cisterns, broken cisterns,* Jer. 2. 13.

Polyptoton, by putting the word in many cases ; as *of him and through him and to him,* Rom. 11. 36.

* Ploce or folding repeats the same word, but under a different acceptation ; as *Jacob is rightly named Jacob,* Gen. 27. 36.* The first *Jacob* is a Proper Name ; the second, an Appellative, *supplanter.* *Let the dead bury their dead,* Matth. 8. 22. the word *dead* in the first place relates to a spiritual death, in the second to a carnal one.

* *Aquil. Rom. de Fig. and Donat. in Terent. Eun. Prol. v. 27.*

Quintil. lib. 9. c. 3. calls Ploce a repetition, which repeats a word in the beginning and ending, and another in the middle : as *this action is yours, not mine ; and a very fine action ; but, as i said, not mine, but yours.* which is a kind of Epanodos, p. 222.

Anaphora brings again the like beginning in several clauses ; as *the voice of the Lord, &c.* Ps. 29. 4, 5, 7, 8.

Epistrophe turns off several clauses with the like ending ; as *yet ye have not returned unto me, saith the Lord,* Amos 4. 8, 9, 10, 11. Epa-

Epanalepsis takes the same word in the beginning and ending of one sentence; as *rejoice in the Lord always; and again i say, rejoice*, Phil. 4. 4.

Epanorthosis by a repetition corrects the word, and reinforces the sense; as *i live, yet not i, but Christ lives in me*, Gal. 2. 20.

Anadiplosis doubles again, and repeats in the beginning of a following clause, what word ended the foregoing; as *our feet shall stand within thy gates, o Jerusalem: Jerusalem is built*, Ps. 122. 2, 3.

The Compounded Schemes of Repetition are these:

Symploce or Complication is made of Anaphora and Epistrophe; as *O give thanks unto the Lord, for he is good, and his mercy endureth for ever. O give thanks unto the God of Gods, for, &c. O give thanks unto the Lord of Lords, for, &c.* Ps. 136. 1, 2, 3.

Climax or Ladder is an Anadiplosis rising forwards, as by many steps; as *tribulation works patience, and patience experience, and experience hope*, Rom. 5. 3, 4. *Add to your faith vertue, and to vertue knowledge, &c.* 2 Pet. 1. 5, 6, 7.

Epanodos or Return is an Anadiplosis inversed, and resumes the members of the foregoing clause backward; as *he, that is of God, beareth God's word; ye therefore bear them not, because ye are not of God*, John 8. 47. Much like unto it is Antimetabole; as *the sabbath was made for man, not man for the sabbath*, Mark 2. 27.

The Schemes of Confirmation are either of Passion or Argumentation.

The Schemes of Passion are expressed by Adverbs of Passion (p. 103.) Admiratio or Interrogatio.

The

The Passionate Admiration is ushered in by

Ecphonema or a breaking out of the voice with some Interjectional Particle (p. 103.); as *oh the depth of the riches both of the wisdom and knowledge of God!* &c. Rom. 11. 33.

Epiphonema or a conclusive exclamation upon what has been said, with an Admiration and a Particle of Magnitude (p. 100.); as *so mightily grew the word of God, and prevailed,* Acts 19. 20.

Aposiopesis or a sudden silence, and an imperfect speech broken off by an excess of Passion (p. 103. l. 10, 11.); as *my soul also is sore vexed; but thou, o Lord, how long?* Ps. 6, 3.

Erotema or Pusma an earnest question; as *Men and Brethren, what shall we do?* Acts 2. 37.

A Question answer'd by another Question bears a great Emphasis, greater than a bare Affirmation or Negation; e. g. *who gave Israel for a spoil, and Israel to the robbers? did not the Lord, he, against whom we have sinned?* Isa. 42. 24. *Who shall separate us from the love of God? shall tribulation or distress?* &c. Rom. 8. 35.

Apostrophe a turning off or address in the course of Speech, either to the Auditory or sometimes to such as are not able to hear, being either absent, or dead, or things inanimate; as *king Agrippa, believest thou the prophets?* Acts 26. 19. *Ye daughters of Israel, weep over Saul,* 2 Sam. 1. 24. *O Jonathan, thou wast slain in thy high places,* Ibid. v. 25. *Ye mountains of Gilboa, let there be no dew upon you,* Ibid. v. 21.

Apostrophe with an Epizeuxis; as *o earth, earth, earth, bear the word of the Lord,* Jer. 22. 29.

The Scheme of Argumentation either illustrates or enforceth the Argument: the first is called Saphenia or clear Illustration; the other Elenchus or convincing Argument.

Sa-

Saphenia illustrates the Argument many ways, by
 Prosopopœia or representing a Thing, as a Person;
*e. g. Does not wisdom cry, and Understanding put forth
 her voice? she stands, &c. Prov. 8: 1, 2, 3, &c. How
 does the city sit solitary, &c. Lam. 1. 1, &c.*

Hypotyposis or figuring the subject under lively
 circumstances; as *the daughters of Sion are haughty;
 and walk with stretcht forth necks and wanton eyes,
 &c. Isa. 2. 16, &c.*

Parable or comparison of the Subject with some-
 thing; as *her Nazarites were purer than snow, &c.
 Lam. 4: 7. Like as the smoke vanishes, so shalt thou
 drive them away, Pl. 68. 2. The kingdom of heaven is
 like unto a man, &c. Matth. 20. 1.*

* Antithesis, another sort of comparison, which
 sets Antithets or Contraries over against one another,
 comparing and as it were † weighing them together;
 as *instead of a sweet smell, there shall be a stink; and
 instead of a girdle, a rent, &c. Isa. 3. 24. On the right
 hand, and on the left; by honour and dishonour, &c.
 2 Cor. 6. 7, 8, 9, 10.*

* This Figure has the same name as that p. 208. l. 8. but an-
 other signification, because *ad* signifies against as well as for, p. 117.
 l. 20.

† *Perf. Sat. 1. ——— crimina rasis*

Librat in Antithetis, doctus posuisse figuras.

Epimone, a dwelling and enlarging upon the Sub-
 ject by a sort of Climax or gradual increase whether
 to depress or to raise; as *who being in the form of
 God, thought it no robbery to be equal with God; but
 made himself of no reputation, and took upon him the
 form of a servant, and was made in the likeness of
 men, &c. wherefore God also has highly exalted him;
 and given him a name, &c. Phil. 2. 6, 7, 8, 9, 10, 11.*

Elenchus enforceth the Argument by

Paralipsis or Apophasis, a pretended Preterition;
 omission or passing by what yet is urged the more
 strongly;

strongly ; as *i do not say unto thee, how thou owest unto me even thine own self*, Philem. v. 19. Thus also 2 Cor. 11. 28.

Epitrope or a seeming concession, whereby what is granted or confessed, serves as a stronger argument ; as *The king said unto him, Micaiah, shall we go, &c. and he answered him, go and prosper, &c. I saw all Israel, &c.* 1 Kings 22. 15, 17. There is a Sarcasm mixt in this. *Thou wilt say then, the branches were broken off, &c. Well, &c.* Rom. 11. 19, 20.

Paradiastole or distinguishing the Case by affirmation and negation ; as *we are troubled on every side, yet not distressed ; we are perplexed, but not in despair,* 2 Cor. 4. 8, 9.

Prolepsis or Anticipation of the Adversaries Arguments ; which has two parts, Hypophora which proposes the objections, and Anthypophora which answers them ; as *but some men will say, how are the dead raised up ? and with what body do they come ? thou fool, that, which thou sowest, is not quickned, except it die, &c.* 1 Cor. 15. 35, 36.

Diaporesis or Aporia, a doubt and distraction of mind for the difficulty of the case, with a passionate application to some person for relief ; as *what thing shall i take to witness for thee ? &c. What shall i equal to thee, that i may comfort thee, o virgin daughter of Sion ? for thy breach is great like the sea, who can heal thee ? &c. Behold, o Lord, and consider to whom thou hast done this, &c.* Lam. 2. 13, 20. *Innumerable evils have compassed me about, &c. I am not able to look up, &c. Be pleased, o Lord, to deliver me, &c.* Ps. 40. 12, 13.

Anacoinosis or communicating the case by an ex-
postulating Apostrophe to the Judges or others for the justification thereof ; as *And now, o inhabitants and men of Judah, judge, i pray you, betwixt me and my vineyard ; what could have been done more, &c.* Isa. 5. 3, 4, 5, 6.

Oxymoron, which, though it seems to contain a foolish * Antithet and ridiculous contradiction, yet wittily and sharply makes contraries to agree; as *she, that lives in pleasure, is dead, while she lives*, 1 Tim. 5. 6.

*H. Steph. in Thes. ὀξύμωρον (ut Bud. ex Quint. tradit) Sententia ex periculo petita, hoc est, ita affectatè & acutè enunciata, ut fatua videatur. Ut apud Virg. *Æn.* 7. Num capti potuerit capi? num incensa cremavit Troja viros? — in quem locum hæc annotat Servius, Cum felle dictum est. Nam si hoc removeas, erit Oxymoron. Simile apud Cicer. Si tacent, satis dicunt. Et apud Horat. Strenua nos exercet inertia. — Ab eodem dicitur Insipiens sapientia, & Concordia discors.

POETICAL FIGURES.

Those Poetical Figures, which affect the Quantity of a Syllable, are proper only to Latin and Greek, and have little to do with English, where the Accent, not the Quantity (p. 20. l. 5.), very much governs the measure of a Verse; and the Syllable, that has the Accent, is to be counted long.

Systole makes a long Syllable short; Diastole, a short long; and Antipodia exchanges one foot for another, if both are of equal measure.

Synalœpha cuts a final vowel before another vowel or *b*; Ecthlis. does the same with a final *m*; the Particle *o* is never cut off.

The Synalœpha is used also in English Verse; e.g. in Mr. Cowley's *Davidis*.

*Tb' Apostle, to convert that world to thee,
T' unbind the charms, that in slight Fables lie,
Beneath th' eternal fountain of all waves,
He saw (t' asbame the strength of man and hell)
Envy, good only when sb' herself torments,
One would have thought, Saul's sudden rage t' have
seen.*

In English Verses (as has been noted before p. 21. l. 3.) letters are wont to be cut off not only in the end,

end, but also in the beginning or middle of the word;
as

Proud 'midst his woes, and Tyrant in his chains.

And 'gainst him arm'd the pow'rful rage of Saul.

Unnat'ral fool, who can thus cheated be.

Where observe, that the cutting off is almost ever marked by an Apostrophus.

Synizesis joins and contracts into one syllable two middle vowels, which make of themselves no Diphthongs, as *io, ia, ie, ua, &c.*

An artless war from thwarting motions grew;

Thus sung the great Musician to his lyre;

*The barb'rous Patient cast at him his spear,
(The usual scepter that rough hand did bear.)*

Among the many Licences, which English (as well as Latin and Greek) Poets claim to themselves, this is a great one; that the Syntactical order of words is by frequent Metatheses transposed and altered, as it suits best with the Accent and Rhime: as

*This knew the Tyrant, and this useful thought
His wounded mind to health and temper brought.*

The Figurative way of speech is most frequently used, as in Oratory, so no less in Poetry; as may be easily observed even in such parts of sacred Scripture, as are written in verse; viz. many Hymns and Canticles, as *Ex. 15. Deut. 32. Judg. 5, &c.* the book of *Job, the Psalms, &c.*

A verse, which wants something, is call'd Catalectick or Brachycatalectick (*καταληγὴν το end*); as

Oh my ill-chang'd condition! oh my Fate!

Did i lose Heaven for this?

If it has too much, it is call'd Hypercatalectick or Hypermeter ; as

*Then scorns he such weak stops to his free source,
And over-runs the neighb'ring fields with violent
course.*

Having gone through the Rules of Grammar, which teach the true Reading, Spelling, Declining, Examining and Putting together of Words, Pointing and Distinguishing of Clauses and Sentences, together with such Ornaments as are by Figures given to all these ; the work is yet but half done, if what has been so carefully prepared, is not applied to some Use, and reduced into Practice ; those Materials will be to little purpose, unless brought together into COMPOSITION: And as Grammar teaches to Speak as well as to Read ; so it will not be enough to have Composed a discourse right, unless it be also well uttered and Spoken, which is the business of ELOCUTION. Therefore I shall treat briefly of these ; and first of

COMPOSITION.

It disposes and puts together the sense of many Sentences into some sort of a Discourse ; which is designed for Readers or Hearers.

Two things are to be considered ; the METHOD and the several KINDS of Composition.

The METHOD of Composition.

Every Discourse is made upon some one Subject or other ; and the main business of the Composer is to order every part thereof, that it may conduce to the Illustration and Confirmation of that one Subject. He is always to keep it in his view, never to go aside from it ; but to keep close to it from the Beginning to the last Period of the Discourse.

The First part of the Discourse is the Proposition, which barely and briefly contains the Subject Matter, that is to be treated of.

Where

Where 'tis necessary that the Discourse be of a larger extent, it is called Exordium by the Latins, Prologue or Proeme by the Greeks; the business of which, besides the plain Narration and opening of the Case, is also to prepare and dispose the Hearers understanding, and to pre-engage their judgment in favour of what is to be discoursed of.

The Next part of the Discourse is the Confirmation of the matter proposed, by suitable and pertinent Arguments, each of them distinct from one another, illustrated by one at least Similitude and Example, fitted to the purpose. In longer Discourses, Rhetorical Figures may be used between the Arguments, adapted to them so exactly, that they may not only adorn but enforce them, and move not only the outward, but the inward senses of the Hearers, and work up their minds into an assent and consent to the thing proposed; and that Confirmation must be followed by Confutation, which confutes and overthroweth all that is supposed can be brought against it, by the Figure call'd Prolepsis, *p.* 225.

The Last part of the Discourse is the Conclusion, which infers the truth of the thing proposed from the Reasons, which have been given, closing the whole by a sentence, which contains the sense of the Proposition, and backs it with some new turn or short Argument. In longer Discourses, this is called the Peroration in Latin, the Epilogue in Greek; in which is made a short recapitulation of all the Arguments used before, and the full evidence of them summed up with some new light, earnestness and force upon the Auditors. For as the Exordium prepares, the Confirmation entertains, so the Peroration must leave them in a full persuasion; the first invites and raiseth, the next keeps up and feeds their attention, the last secures and fixes their opinion: the first proposes the thing, and makes them willing to be informed; the next informs and inclines their judgment;

the last makes up the conviction, and determines the will in a stedfast resolution to adhere to the thing first proposed.

Through all these, a great care is to be taken not to deviate in the least from the main purpose; for whoever allows himself in his discourse to ramble, can't expect but that his hearers will take the same liberty; and there is very little likelihood of agreement between speaker and hearer, when the one talks and the other consequently is left to think at random.

Next, all Tautology and repeating over again the very same thing must be avoided. Novelty is pleasing to Human Nature; and repetition wears out, what is repeated, unless it be done under a new drefs and with improvement.

Then, let all the Arguments be so linked, that each foregoing one may be an introduction to the next; and let them not fall, but rise by steps, as they go, and every following be still stronger than the former; so that the mind of the hearer may not be permitted to flag in its attention, but by degrees raised and wound up into an entire surrender to what you proposed.

In Imitation, let the pattern be always the best; and let such a turn be put upon whatsoever is borrowed from another, that it may look as if it was one's own, and lose as little as can be, but rather gain something by shifting its master. If some sense be transcribed out of some writer, let it be clothed in new words; if words, let them be applied to a new sense; but whosoever makes bold with sense and words too, is to be accounted no other than a downright thief and plagiary.

The Writer or Speaker ought to be master of his Subject matter; and ever to remember that the design of Writing or Speaking is to be understood; and therefore he will ever appear to have the most share
of

of sense, who makes it most his business to be best understood. In such a case, a plainer expression ought to be preferred to a better; and he is not always most learned, who affects to shew most learning, but who can best communicate what he has, to others; and he understandeth himself, best, who delivers his mind most clearly to the understanding of every body.

In the discourse, no word must be ambiguous or idle, but every one conspire to clear and carry on the design of the whole. Every Adjective must be suited to and help the signification of the Substantive; every Particle must give a brighter light to the word it is joined to; every Verb must exactly be fitted to the Noun, both which agrees with and depends upon it; and every expression and phrase must be not only choice but proper and natural; and lastly, the words must be such, as will become the Subject they are brought to express.

It is certainly better and harder to speak much in a little, than a little in much; yet the affectation of a Laconick brevity runs the risque of being obscure. To write too flat is not a greater fault than to swell too much; and 'tis no small skill to avoid both extremes.

The style of the whole discourse must run on easy, and without any rub, clashing, or harshness of sound by the concurrency of incoherent, uncouth and rugged letters, syllables and words: and of this a nice ear is the best and only judge.

Every correct writer ought to be the severest censor of his own work, and weigh every thing impartially, till he finds nothing that offends him. Such a censure ought to be often repeated; and the best way to judge rightly of his work is to lay it by for a while, till the first heat be cooled and abated: then the judgment he passes upon it, when it is resumed, will be cooler, more serious, more disengaged, and

less prejudiced ; then 'twill censure it not as its own but another's work, and therefore will be less partial and blind and more quick-sighted.

The last thing i shall recommend is to make the most of the language we write in, to mix with it the least we can of another. 'Tis not, for example, two or three patches of borrowed French, when an English word may be as weighty and expressive, that will embellish a Discourse; i can't tell, what affectation of a *genteel* air it may carry with it; i dare say it will shrewdly look, as if the Speaker had not English enough to express his own meaning. Again, a deal of Latin or Greek (without some special urgent reason) haied in an English speech will not pass for a sign of sound learning : It may serve to fill up the discourse ; but such a fulness or rather falsomness of words and medley of language discovers the emptiness of the brains and confusedness of the thoughts. I design here no reflection on several Learned Men, who about the beginning and towards the middle of the last Century were forced by that Tyrant, Custom, to use (with somewhat too much freedom) that mixture : which was unknown to the best Ancient Roman Writers ; and hath (among the most correct and judicious) been of late discontinued, and wholly laid aside. Let the language, which is used to be the interpreter of those thoughts, whether Greek, Latin, English, French or any other, be entirely (if and as far as possible) one and the same ; one Interpreter at once is sufficient, and more would but entangle the message ; and whatever language we deliver ourselves in, is never more oblig'd to us, nor will seem to be more understood by us, than when we shew it stands less in need of another.

The several KINDS of Composition
are either in Prose or Verse.

The First are such as these :

A Theme

A Theme is a short Discourse upon some subject proposed,

A Declamation is longer, and generally upon a Question, that has two contrary sides; each of which is undertaken to be defended by the several Declamants.

An Oration or Speech is still larger and more publick, address'd to a greater and more solemn Auditory; made for the defence or Apology, Recommendation, Impeachment or accusation of some Action and Person. From such and several other matters, which happen to be spoken of, a Speech is called Apologetick, or Panegyrick, or Invective, &c.

An Epistle is written in a less elaborate and more familiar but no less correct style than any of the rest; and there is hardly any performance a writer's genius and parts are so soon discover'd by as this.

A Character or a setting forth of men's manners, whether Virtuous or Vicious, is to be lively represented and so properly, that the Person or Thing characterised by it may be as easily known, as the Original by the Picture.

An History or Relation of some Fact is to be plain, easy, impartial, and exact; and therein the Truth is to be more aimed at than the Ornament of the Thing related; the first ought to be the chief talent of an Historian, as the last of an Orator.

Many other exercises there are, wherein Writers employ their pens; as Fables, Sentences, Commonplaces, Descriptions, Comparisons, moral and feigned Speeches, &c. of which we find many examples in many Authors of all Languages, and more particularly in *Libanius* among the Greeks.

These above-mentioned are most used in Prose; but yet they may and are frequently treated in verse.

The Exercises of Poetry, which are of some length are called Poems; those, that are shorter, Copies of Verses.

An

An Heroick or Epick Poem has generally for its subject some Hero or Great Man, whose actions are set forth in that grave sort of verse. Thus *Virgil* in Latin sets forth the adventures of his pious *Aeneas*, and *Homer* the feats of his angry *Achilles* at *Troy* (*Ilium*), and the travels of his wandering *Ulysses* (*Ὀδυσσεύς*); and the work has its title from the subject, v. g. the *Æneid*, the *Iliad*, the *Odyssee*.

An Elegy or Elegiack Poem has some mournful subject, as the death or misfortune of some person; as *Ovid's* Elegies, which he composed in his banishment.

A Georgick or Rural Poem, upon (γεωργία *agricultura*) husbandry: Bucolick, a Pastoral, of Herdsmen or keepers of Oxen (βοσκολέω *to take care of oxen*): These Pastoral Colloquies are named Idyls or small species of Verses; and Eclogues or *Æglogues*, the one signifying something choice or select, the other some discourse about goats. *Theocritus* among the Greeks and *Virgil* among the Latins were famous for such sorts of composures.

A Congratulatory Copy of Verses upon a Victory is called Epinicium (νικάω *i conquer*); upon one's Birth, Genethliak (γενεθλή *the birth*); upon a Marriage, Epithalamium (*thalamus the bridal chamber*); upon recovery of health, Soterion (σωτήριος *healthful*). Patterns of these may be found in *Claudian*, *Statius*, *Catullus*.

A Consolatory upon deceased Parents or Relations, Parentalia; An Exhortatory or Protrepticon; An Eucharistick or Thanksgiving; A Propempticon or farewell with a well-wishing at a friend's departure; An Epicedium upon a funeral. Such as these are exemplified in *Ausonius* and *Statius*.

A Commendatory or Panegyrick, if it be more Publick; and Encomiastick, if more Private; of both which we find examples in *Claudian* and *Ausonius*.

A Reproving sharp and pointed Poem, a Satyr ; such as we meet with in *Persius*, *Juvenal* and *Horace*. The two first have most of gall, the last of ridicule : They are most upon the Sarcasm and bitter, he more upon the Charietism and merry ; and every one so excellent in their way, that 'tis a very disputable point to determine, which of these is more successful in exploding of Vice.

That word Satyr is given to this sort of Poem, because at first the Satyrs, those Attendants of *Bacchus*, were brought in to be its Actors. Read *Isaac Casaubon's* Satyrick Poetry.

An Epistolary Copy of Verses, such as we have in *Horace* and *Ovid*.

Copies of Verses upon Moral Subjects have been attempted and happily managed by *Horace* ; and very well imitated by some of the Moderns, as *Mr. de l'Hospital* among the French.

An Epigram, a short and witty sort of verse, wherein *Catullus* and *Martial* have chiefly recommended themselves ; the first is more neat and correct in the language, the other hath more of salt and wit.

An Epitaph is an Epigram to be written upon (ταφῆς) a tomb ; such as *Ausonius* has made upon the Trojan Heroes.

A longer Inscription upon a Monument is named a Lapidary (*lapis a stone*) verse, which is not so much bound to feet and measures, but more bordering upon prose.

An Epigram in Verse, as an Epistle in Prose, though short, yet requires great exactness ; and many a one may be able to write a Poem, who can't arrive at making a good Epigram. The Language of it must be clean (and the better if the words and sense be so too) ; what is aimed at in it, must be single ; and the close of it must never fail by its wit and brightness to affect and surprize the reader or hearer. Upon the Subject of an Epigram and its composition we have two very admirable Treatises of *Francis Vauvassor* and *Nicholas Mercer*.

Most

Most of these Poetical Performances have their name from the Subjects which they treat of: Others have it from the musical Instrument they were set to: as

Lyricks from the Lyre or harp: and thus are called Odes or Songs.

Or from the Poet which invented them; as Sapphick, from *Sappho* the Poetress.

Alcaic, from *Alcaeus* the Poet.

Asclepiad, from *Asclepiades*.

These are happily imitated by *Horace* in his Odes.

Pindarick, from *Pindar*; a sort of verse made up of several kinds; so hard, that *Horace* despaired of success, if he attempted it: but yet essays have been made in that kind with good success, by several of our English Poets, especially by Mr. *Abraham Cowley*.

A Pindarick Poem consists of several stanza's or staves; every stanza contains the Strophe, sung by turning from the right to the left; the Antistrophe, by turning back from the left to the right; and the Epode, by standing in one and the same place and posture: the two first had the same number and sort of verse, the last might have a different. But this exactness is proper to the Greeks; for our English Poets have not stinted their fancy to these Rules, but have used a much greater freedom in their Rhythmes and Numbers.

Some of the * Ancient French Poets have endeavoured in their Verses to imitate the exact feet and measures of the Greeks and Latins; but the Idiom of the Modern Languages being not capable of that improvement, the writers, which succeeded them, have quite laid it by.

* *Peter Ronfard* has in some Sapphick Odes kept to the Number, and *Nic. Rapin* (about the same time) to the very Quantity of the Syllables. The first in his Pindaricks seems to me to have followed *Pindar* much closer by not using that freedom, which was usurped by the Poets, that came after.

Some

Some Verses have borrowed their denomination from those, who used them; as the

Galliambick from the Galli or Priests of *Cybele* the Heathen Goddesses.

Or from the Person, in whose honour they were made; as

Dithyrambick, in the honour of the drunken God *Bacchus*, call'd *Dithyrambus*.

Or from the number of their Meters; as

Hexameters, of six; Pentameters, of five, &c.

Or from the number of the syllables; as

Hendecasyllables, of eleven; or Phalecian, from the Poet *Phalecus*, who first used them.

Or from their length; as

Long, or Hexameter, or Heroick.

Long and Short alternately, Hexameters and Pentameters; used in Elegies and Epigrams.

Or from the feet, which they use; as

Iambick, from an Iamb, *i. e.* a Short before a Long.

Iambick verses were by the Ancients used chiefly in their Lampons, when they had a mind to expose any body: And if any Poet, after he had abused any one this way, chanced to repent of it, the copy of verses, which he made as a token of his repentance, was called a *Palinode*; which Greek word we very fitly render by the Latin *recantation*, *i. e.* a finging back again. *Horace* has left us some specimens of this kind.

Trochaick, from a Trochée, *i. e.* a Long before a Short.

Anapestick, from an Anapest, the reverse of a Dactyl.

Or Pure, if they consist only of the feet, from which they have their name; Impure, if they mix others.

Or Simple, if of one only sort of verse, as Heroick, of Hexameters alone; and Compounded, if of many; as the Elegiack of Hexameters and Pentameters.

But all these are proper to the Greeks and Latins only.

Besides all these kinds of Poetry, there is another, which is the most Noble of any, because it lively represents the Action of Human life; and it is called Scenick, from the Scenes, which were used to shade the

the Stage, upon which the Action was represented. If the Actors are Heroes or Noble Persons, it is a Tragedy, and it ends ever in some miserable and bloody event; if they are Plebeians or of a meaner sort, it is a Comedy, and it ends ever merrily. If they are mixed of both, and the Action such as scarcely to have avoided being Tragick, it is a Tragi-comedy.

The word *Tragedy* signifies a Poem rewarded with a goat; as *Horace*, who has so excellently written upon the Art of Poetry, informs us. *Comedy* is called so from *κῶμος* & *mirth*.

These Poems, both Tragedy and Comedy, consisted of five Acts; each Act of a certain number of Scenes, sometimes more sometimes fewer, as the Action required; and in each Scene, not above four were permitted to speak. When one Action is ended, and no Actors left on the Stage to continue it, the Act is said to be ended, and the Chorus or Choir by singing and dancing entertained the Spectators, till the next began. The English Stage makes no Use of the Ancient Chorus, though I believe the restoring of it might be attempted with much success and more profit, than what is afforded by some entertainments between the Acts, which are idle, and sometimes worse, and having no manner of relation to the Action of the Play.

But I shall be content with this short account of Poetry in General, for if I descended to Particulars, it would engage me in a much longer task, than what my design at first aimed at; and would carry me somewhat beyond the strict bounds of the Grammarian. 'Tis enough at present to have given a sight of it; and I refer my Reader to the Ancients and Moderns, who have elaborately written on that Subject; and among the Ancients, *Horace* in his Work before-quoted; among the Moderns, *Julius Scaliger* in his very learned Book of Poetry; Besides many others, who have left us Rules and Patterns for that Art, in all sorts of Languages.

Having treated as briefly, as the subject would allow, of Composition and its several Kinds, both in Verse and Prose; I proceed now to

ELOCUTION or PRONUNCIATION.

I desire to recommend the third Chapter of the Eleventh Book of *Quintilian's Institutions* upon this Subject, which to translate would be worth some learned man's while, who were an exact master of English and Latin, that the Observations of so great a man might become useful to every English Speaker, and lose nothing by the Tran-

Translation. I am indeed too sensible of my want of ability to undertake that task; and therefore i have only gathered some few general Notions and Rules, that i may not wholly be silent upon so necessary a part of a Grammarian, Orator, and Poet. In the perusal of it i found it very difficult to choose what to take, and what to leave: I beg the learned Reader to excuse my choice, if it has failed in Judgment; for i frankly own i have omitted some things, which i wished to have inserted here, had i been able to have given them that turn in English, which they have in the Latin Original.

Pronunciation by many is called Action; but the first seems to take its name from the Voice, the last from the Gesture.

Pronunciation has a wonderful force and power; nor is it of so great a concern, what sort of things they are, which we have composed, as after what manner they are uttered; for every one is moved according as he hears: and an indifferent Speech recommended by Action will have more weight than the best, if it be destitute of it. *Demosthenes* therefore by giving the first, second, third and every place in the Art of Speaking to Pronunciation, judged it to be not only the Chief, but almost the Only part of Oratory.

It is divided into two, VOICE and GESTURE; the one moves the Eyes, the other the Ears; through which two senses all Affections are communicated to the Soul.

The VOICE.

Two things in it are carefully to be observed; What Voice you have, and How to use it.

It may be, as to its Quantity, Great or Small.

As to its Quality, Clear or Thick, Full or Slender, Soft or Harsh, Contracted or Spread, Hard or Easy to be managed, Sharp or Blunt.

The Breath is either Long or Short.

The Good Qualities, as of all other things, so of the Voice are bettered with Care, and impaired through Negligence. Frequent Exercise, Tempe-

rance

rance and Frugality conduce much to their improvement.

The Voice must pronounce the Words Clearly, and the Sentences Distinctly. It ought to be Even, not Leaping and Broken; and yet Monotony or the same strain of breath and voice is to be avoided; for the art of Varying it, as the reason of what we speak requires, gives a good grace to the speech, and by that change easeth the labour of the Speaker. 'Tis a fault of the voice to be too much stretched or rowling: the mouth is best, when it is Ready, not Precipitate; Moderate, not Slow. The sentence is Interrupted by too frequently fetching one's breath, and Languishing by keeping it up too long. Nothing can be worse than a Tone or Cant. A true Pronunciation is ever suited to what we speak. The Affections are either Real and Natural, which need no Art: or else Feigned and Put on; and in these the great Art is to be first moved with them, as if they were Real; then the Voice, as a faithful Interpreter of the Mind, will convey what impressions it has received from our Soul, into those of the Judges or Auditors. It is capable of as many Changes as our Minds; Easy in Cheerful Matters; Erect and Firm, when we strive as for the Mastery; Fierce, Harsh and Thick in Anger; Soft, in Begging; Grave, in Persuading; Short, in Fear; Strong, in Exhortation; Round, in Disputation; Mournful, in Pity; in Exposition or Narration, Even, between Acute and Grave: In short, it Riseth or Falleth, as the Affections are Raised or Composed.

THE GESTURE.

It is of very great consequence to a Speaker, since thereby, even without the help of Words, the State of our Minds may be discerned. Thereby dumb Animals themselves discover to us their brutish senses

ses of Pleasure and Anger. A very Picture, by the Posture which the skilful Painter places it in, seems often to speak and move our inmost Affections. *Demosthenes* therefore was wont to compose his Gesture before a large looking-glass.

As in our Body, so in Action, the Head is Chief. Its being cast down betrayeth a Sinking of the Soul; Carelessly cast back, Arrogance; Bending on one side, Languishing; Hard-stiffness, Barbarity. The Face ought to agree and turn which way the Gesture moveth; and what we would condemn, and remove from us, our Countenance should loath, and our Hand drive away. Our Countenance is seen, before we begin to speak: with it we Intreat, Threaten, Flatter, Mourn and Rejoice. The Eyes are the Windows of our Souls; they are, in compliance with the Action, Intent, Remiss, Proud, Haughty, Languid, Brisk. They, as well as the Forehead, receive a great alteration of Anger, Grief and Joy from the Knitting, Lowring or Extending the Brows. Small is the motion of the Nostrils and Lips, unless in Scorn and Contempt. We ought always to speak more with the Mouth than the Lips. The Neck should be Strait, neither Stiff nor Loose; The Shoulders decently raised; the Arms moderately put forward. Without the Hands the Action would be but lame and weak: and it can hardly be expressed, what variety of motion they may be applied unto; and, while the other Parts do but Assist the Speaker, these (as i may say) Speak themselves. Yet in the management of these the Orator's Gesture must attend the Sense more than the Words; and his behaviour must follow and come up to, but never exceed Nature. The Feet should be steddily, seldom moving backwards or forwards; except upon great necessity, and then but very little.

A Speaker will compose his Voice and Gesture best, if he first considers, What and Before whom he

is to speak. The same Action will not serve before a Prince, Senate, Magistracy, Common People; before a Publick and a Private Audience.

Then his Action, as his Words, must ever keep close to his Subject, and the several Parts of his Oration.

The Proeme or Exordium is to be pronounced (for the most part, and where there is no emergent necessity for the contrary) Mildly, for nothing gains favour more than Modesty.

The Narration must be Familiar, and next to common ordinary discourse.

The Argumentation must be Brisk, Fervent, Pressing.

The Peroration or Epilogue, if it contains the Enumeration of many things, must dwell in reckoning up those particulars: If the Auditory is to be stirred up, it ought to be lively; if to be appeased, soft; if to be moved to pity, sweet and mourning.

Besides, since every thing becomes not every one, and the best Actors can't act all parts; but please only when they Act, what best agrees with their Natural Genius: therefore there lies the great Mystery of the Art, to examine and know one's Abilities, and to do nothing but what is becoming and proportionable to them, by conforming the Action not more to the common Rules than to the bent and disposition of Nature.

In the Close of all, let (what ought to be in every thing else, so also here) an even measure or Mean be observed. I would have an Orator, not a Comedian. The Oration consists in Action, not in a Theatrical Imitation, or Gesticulation.

The Orator's Character can't yet be complete, unless (with *Quintilian*) we require him to be a good man.

Let therefore every Writer have always this Generous aim to do good to the Publick, to promote Virtue,

tue; and let nothing drop from his Pen, which borders never so little upon Vice, and hath the least tendency to corrupt good Manners.

I have given my young Grammarian a short view of Oratory and Poetry; and lest after such a pleasing Prospect he should on a sudden slight his Grammar, which is the best and only foundation for not only those two, but all other Arts and Sciences; I shall not dismiss him, till i have led him back again to it; and laid before him something, which i had in the foregoing Institution omitted on purpose, and reserved for the following Appendix.

Appendix concerning Etymology, or the Derivation and Composition of English Words (*p. 24. l. ult.*).

English Words may be derived from or compounded with other Words of their Own or of a Foreign Original, as Greek, Latin, Saxon, French, &c. But before i proceed farther, it will be necessary (for the help of the Reader) to give here a Saxon Alphabet; because some Saxon words have been before (*p. 125. and 142.*) and many more will be hereafter inserted in this Appendix.

A B C D E F G H I K L M N O P R S T

Æ B C D E F G H I K L M N O P R S T

TH U W Y Z.

Ð U ƿ Y Z.

a b c d e f g h i k l m n o p r s t th u w

a b c d e f g h i k l m n o p p r r t ƿ þ u p

x y z.

x y z.

An English Derivative is derived from an English Primitive either without any alteration; as *the last*, *to last*, *p. 126.*

Or

Or with some Alteration only of Pronunciation ; e. g. *a bow* (*arcus*), *a bow* (*inclinatio corporis*), *to bow* (*flectere*) : of the Quantity ; as (*to keep*) *close* shorter than *to close*. Read p. 90, 135.

Or of the letters or syllables by some Grammatical Figure : e. g. Elleipsis ; 1. Aphæresis, as *escape* *scape*. 2. Syncope ; as *thorough* *through*. 3. Apocope ; as *fercht* *fer*, p. 207.

Pleonasmus ; 1. Prosthesis, as *like alike*, p. 109. 2. Epenthesis, as *die dice*, p. 56. 3. Paragoge, as *weigh* *weight*.

Enallage ; as *bind* *bond*.

An English Word may be derived from a Word in another language ; either without any Alteration ; as *vultur*, *minister*, *specimen*, *appendix*, *author*, *rector*, *credit*, *audit*, *circuit*, *puissant*, *certain*, *grandeur*.

Or with some Alteration of Pronunciation, as *cou- rage* *change* are pronounced in English with a *d* before the *g* ; *bastard* the *f* is pronounced in English, silent in French : and of Accent, as *párole* *paróle*, *máchine* *machíne*.

Or of the Letters and Syllables by some Grammatical Figure ; e. g.

Elleipsis. 1. Aphæresis, as *ἀστή* *star*, *ἐμπλάστρον* *em- plastre* *plaster*, *ἀγνύκλος* *uncle*, *Ἀγυπτίος* *gypsy*, *βοσπι- τάλ* *spittle*, *incendo* (*i burn*) *ἐνενσώρ* *ensor*, *ζεμάν* *among*, *ἐσκαρλάτ* *scarlet*.

2. Syncope, as *ἀρρεντί* *apprentice* *prentice*, *μονα- στήριον* *monastery* *minster*, *παράλυσις* *palsy*, *πρεσβύτερος* *parsly*, *βάλσαμον* *balm*, *φαντασία* *fancy*, *πρεσβύτερος* *presbyter* *priest*, *βλασφημία* *blasphemy* *blame*, *magister* *master*, *civitas* *city*, *masculus* *male*, *procurator* *proctor*, *venenum* *venom*, *periculum* *peril*, *verè dictum* (*truly said*) *verdict*, *sanctuarium* *sanctuary* *sentry*, *superpel- licium* *surplice*, *pecunia* (*money*) *penny* (the plural *pence* by the transposition of the *c* in *pecunia*), *impe- rator* *emperor*, *dotarium* *dowry*, *latrocinium* *larcin*,

vicecomes viscount; *parish* *parishon* *parson*, *sacristan* *sexton* (by turning *c* into the consonant *x*); *geoguð* youth; *Oxenford* *Oxford*, *cýning* king, *betere* best; *bouteille* bottle, *bataille* battle, *nouriture* nurture, *parroquet* parrot, *tourterelle* (*turtur*) turtle.

3. Apocope; as *ὑποκριτής* *hypocrita* *hypocrite*, *virgo virginis* (for many words take the characteristick of the Genitive) *virgin*, *hospes hospitibus* host, *adamas adamantis* adamant, *cliens clientis* client, *natio nationis* nation; *longus* long, *consilium* counsel, *capitalis* capital, *capitolium* capitol, *relictus* relict, *carpo* carp, *credo* creed; *τεκεν* to teach, *φεοχταν* to fight (and in many such Saxon Infinitives, as *coman* to come, *feallan* to fall, &c.) *onbutan* about, *berþpan* before (and in many such Particles, as *beneþpan*, *butan*, *piþutan*, &c.) *enterrer* to enter (from *terra* earth), but to enter or go in *intrare*.

Some words are derived both from the Nominative and Genitive; as *κλίμα κλίματι* *clime* *climate*. Some come from oblique cases of Verbs, *i. e.* from other tenses besides the Present, as the Perfect, *e. g.* *dispono disposui* to dispose, *claudio clausi* to close, *valeo valui* to value. Some verbs come from Participles; as *confiteor confessus* *i* confess.

Pleonasmus. 1. Prosthesis; as *arduus* hard, ready already, most almost.

2. Epenthesis; as *χοερος* choir, *populus* people, *god* good, imprenable impregnable.

3. Paragoge; as *compassion* compassionate, *victor* victorious; *agen* against; and therefore the Paragoge is lost in *gain* say.

Enallage. Metathesis; as *σορεω* strow, *corvus* crow, *asper* sharp, *þerþcan* to thresh, *þerþc* fresh, *rendre* render, *disastre* disaster, *deu* due.

Antithesis; as *ωυξ* a box on the ear, *imperium* empire, *even* even, *roche* (*rupes*) rock.

Some Derivative words are restrained in their application; as *sanctus* (*holy*) *saint*, *scriptura* (*writing*) *scripture*, *βιβλος* (*book*) *Bible*; the first is joined to Proper Names, not to Appellatives, as *saint Peter*, not *a saint man*, but *a holy man*: the two last are applied particularly to the Bible or God's Book, as *holy scripture*, not *human scripture* but *human writing*.

Again some are restrained to a Technical sense; as *nomen tempus*, *noun* signifieth only a Grammatical Part of Speech, *tempus* the time of a Verb; but *name* and *time* are general.

In French, *saint escriture nom tens* are not of such a restrained but of a general sense.

Thus the words *beef*, *veal*, *mutton* (*bos bovis*, *vitulus*, Fr. *bœuf*, *veau*, *mouton*), are used only for the flesh of those dead creatures, when in French they signify the creatures also themselves whether dead or alive.

Some words have a different Etymology but the same sense; as *the regal* or *royal* or *kingly dignity*, *regal* from the Latin *rex regis*, *royal* from the French *roy*, *kingly* from the English *king*.

Others somewhat vary the sense; as *this is legal* or *according to law* (from *lex legis*), *he is loyal* or *obedient to his Prince* (from *loy*), *it is lawful for me* or *i may do it*.

Some words having the same original use a different ending; as *humilis* *humble*, *humbleness* *humility* (Fr. *humilité*), *vallis* *valley* or *vale* Fr. *valée*.

In some the original word is not used; as *barba* (*beard*) *barber*, *jour* (*day*) *journey*, *plainte* *plaintiff*.

An English Compound may be made of English words only, either without or with alteration; as *bondman*, (*East-saxony*) *Essex*.

Or of words borrowed from another language ; as *orthography* (p. 24. l. 25.), *joint-beir* (*junctus* joined *bæres* beir), *Surry* (*suð* south *pea* river), *haut gout* or *bogo* (*haut* high *gout* tast).

The Simple, whence the Compound is made, is sometimes in use, sometimes not ; as (*ῥήαλον ἀμφι-ῥήαλον*) *theater amphotheater*, (*clamo proclamo*) *claim proclaim*, *prize enterprize* ; *synod*, *comfort* (p. 116, 117.), (*pardonner*) *to pardon* (or *forgive*).

The Parts of a Compound are not always of the same language ; as *re-* a Latin Particle and *βαπτίζω*, *infant-baptism* (*infans βαπτισμός*) ; *angel-worship* (*ἄγγελος*), *partake* (*pars*), *Rutland* (*puð* red, *Cambden's Britan.*), *journey-man* (*journée* day).

The Compounding parts are sometimes of the same signification ; as *full fill*, *to fulfil*, which is a Pleonasmus, as in the English phrase *fill it full*.

The Compound word sometimes goes off from the signification of the Simple, p. 110.

I shall conclude all with an Etymological Alphabet, wherein will be given a Specimen of the several changes in the Derivation of English words from Greek, Latin, Saxon, English and French through all the Letters of the Alphabet.

AN ETYMOLOGICAL ALPHABET.

I ought here to be so just as to own, that i have received in this great help from the very Reverend and Learned Dr. *Hickes's Anglo-Sax. Gram.* and Mr. *Skinner's Etymologicum*.

VOWELS.

A.

Elleipsis.

Aphæresis ; as *ἀμέλγειν* *to milk*, *ἄσων* *tot* ; Fr. *avant-guârd*, *vanguard* ; *alembick*, *limbeck* ; *alarum*, *larum*, *g uinsay*, p. 110.

Syn-

Syncope ; as *monachus* monk, *declinatio* declension ;
Fr. *venaison* venison ; cleave cleft, leave left, p. 88. l. 9.
cause accuse, p. 85.

Apocope ; as *linea* line, *penna* pen, *poeta* poet ;
clugga clock.

Pleonasmus.

Prosthesis ; as *valeo* avail.

Epenthesis ; as *attineo* attain ; Fr. *reprocher* re-
proach, *empirer* impair.

Enallage.

Antithesis. A for

E ; as *elder* alderman ; *currens* (running) currant ;
querela quarrel.

I ; as *bilanx* balance, *lingua* language ; to begin,
began ; sing, sang, p. 87. l. 10, 11.

O ; as *λογχη* lancea lance, *nomen* name ; Fr. *voult*
vault ; heofen heaven, come came, p. 85.

U ; as *cura* care [also a cure].

Æ ; as *glæd* glad, *æfter* after.

EO ; as *beopm* barm, *com* am.

Diphthongs.

Ai for

E ; as *despero* despair, *velum* veil ; Fr. *chetif* caitiff.

OE ; as *pæna* pain.

AU for

EA ; as *teach* taught, p. 88. l. penult.

AW for

EE ; as *see*, *saw*.

Syllabical

Syllabical Endings.

-age; as *bond bondage*, *parent parentage*, *marry marriage*, *lingua (tongue) language*, *inherit heritage*. This ending is used in French words, as the three last.

-ain; as *mount mountain*, *fount fountain*, *camp campain*. The French ending is -agne, as *montagne*, *campagne*; but *fontaine*.

-all; as *bury buriall*. This is borrowed from the Latin -alis; as *canalis canal*.

-able; as *agree agreeable*. From the Latin -abilis; as *amabilis amiable*.

-ance; as *ally alliance*, *inherit inheritance*. From the Latin -antia; as *abundantia abundance*, p. 251. l. 25.

-ary; as *prebend prebendary*. And these also are from and in imitation of the Latin; as *neceſſe neceſſarius neceſſary*, *vocabulum vocabularium a vocabulary*.

E.

Elleipsis.

Aphæresis; as *episcopus bishop*; Fr. *escuyer esquire* (*Squire* (p. 207. l. 20.)), *esquadron squadron*, *esclave slave*, *escharpe scarf*, *eschaffaut scaffold*, *estriver strive*, *estancher stanch*. *example sample*; where *x* is divided into *c f* (p. 9. l. penult.) and *c* is lost as well as the *e*. Thus *extraneus estrange strange*.

Syncope; as *γέρων crane*; *ἐρημίτης eremita hermit*. *γεαλλα gall*, *τοπειρό toward*. *feed fed*, p. 86. l. 10. *cleave clave*, p. 85. l. 12. *speak spake*, *deep depth*.

Apocope; as *ἄλκη alce elk*.

Pleonasmus.

Prosthesis; as *sponsus spouse espouse*, *acer eager*, *status state estate*, *stabilio stablish establish*.

Epen-

Epenthesis ; as *pax pacis* peace, *concupio* conceive.
Fr. *rame*, ream of paper. *highb* height.

Enallage.

Metathesis ; as *construe* is pronounced *conster*, *u* being silent.

Antithesis. E for

A ; as *balteus* belt, *alce* elk, *charus* (dear) ; Fr. *cherir* cherish, *ambassadeur* ambassador, *ban* bench.
was were, p. 68. *man* men, p. 56. *draw* drew, p. 85.
damn condemn, Ibid.

I ; as *xisp cista* chest, *crista* crest, *inimicus* enemy,
tripus treble, *littera* letter, *δίακονος* *diaconus* deacon.

O ; as *brother* brethren (from the old Saxon singular *bpeðer*), *older* elder (p. 52, 56.). *behold* *bebeld* (p. 86.), *throw* *threw* (p. 85.). *broad* *breadth*, *strong* *strength*, *long* *length*, *woden* *wednesday*, *næcōð* *naked*.

U ; as *τετραδν* *trepan*, *τευξ* *dreggs*, *ulmus* elm.

Y ; as *πάπυρος* *papyrus* paper. *ῥῖπ* *evil*.

Æ ; as *aquitas* equity. *pæpe* there.

AI ; as Fr. *vinaigre* vinegar.

UI ; as Fr. *biscuit* *bisbet*.

E final and mute in Words of a Latin Original for

E final and moveable ; as *conclave* *conclave*.

-A, -ia, -is, -o, -um, -us ; as *causa* cause, *abundantia* abundance, *magnitudo* magnitude, *miraculum* miracle, *usus* use.

Diphthongs.

EA for

AI ; as *aquila* Fr. *aigle* eagle.

AU ; as *auris* ear.

Æ ; as *næol* needle.

OI ; as Fr. *loisir* leisure.

H ; as *ζῆλος* *zelus* zeal.

I ; as *pisum* pease ; *sit* seat.

Y ; as

Y ; as *pyrum pear* ; *dye dead*, p. 88.

O ; as *bot bear*.

EE for

OO ; as *foot* (*wood's*) *feet* (*pedes*), p. 56. *tooth* (*tooth's*) *teeth* (*dentes*), *brood breed*.

OU ; as *thou thee*.

A ; as *Par Fr. Pair Peer*.

O ; as *bos bows Fr. bœuf beef. do deed. lose leese*,
1 Kings 18. 5.

Syllabical Endings.

-en in Plural Nouns * ; as *chick chicken* (p. 56.). *Chicken* is also used in the Singular, and *chickens* in the Plural, *Matth.* 23. 37. In Participles † ; as *bind bound bounden, beat beaten, forget forgot forgotten, smite smit smitten*. In Verbs ; *light lighten, strength strengthen*, p. 87. l. 4.

* Thus several nouns of the Anglo-Saxon Language form their plural by n ; as *ylōpe ylōpan*.

† Thus Anglo-Sax. *gebunden gefunden*.

-er (Comparative, p. 43.) Verbal, not only signifying the Person, as *read reader* (p. 89.), but the Thing, as *pray prayer*. Or Nominal, as *artifice artificer. widow widower. rivus Fr. riviere river. godspel godspellen*.

-est Superlative, p. 43.

-eer ; as *chariot charioteer, career* from Fr. *carriere, arrears* (or *arrears*) from *arriere*.

-ern ; as *east eastern*.

-ess or -esse or -es in Feminins varied from Masculins ; as *patronpatroness, governor governess* (p. 89.), *Emperor Empress, Prince Princess, Duke Dutches, Marquis Marchioness : protector protectress* (from the Latin -or -ix, *protector protectrix*), *Francis Frances*.

-et Diminutive (p. 45.) ; as *banner banneret, bill billet, owl owllet, Fr. toile toilet*.

I.

Elleipsis.

Syncope; as *penicillum* pencil, *debitum* debt, *dubito* doubt (p. 8. l. 22.), *positura* posture, *stabilio* establish; Fr. *chapitre* chapter, *capitaine* captain, *bouclier* buckler, *biais* bias; *trumphe* trump.

Pleonasmus.

Epenthesis; as *vanus* vain, *ferox* fierce, *regnum* reign, *relevo* relieve, *fructus* fruit (or from *fruitus*, which is read in some old Authors), *ostreum* oyster, *oleum* oil.

Enallage.

Metathesis; as *brevis* brief.

Antithesis. I for

A; as *labium* lip. *caminus* chimney (or by Metathesis of the *i*). *ἄποστημα* impostume, with *m* inserted for Euphony. *eahȝa* eight (or *ei* for the Latin *octo*).

E; as *aer* air, *leo* lion; *bleſs* blis.

O; as *nox* night, *do* did, p. 66.

U; as *lux* light; *luſt* list.

Y; as *ῥῆ* fire, *κῆ* sir. *hyre* hive.

EO; as *beoȝt* bright. EA; as *neah* nigh.

OU; as *louſe* mouse *lice* mice (*luȝ* *muȝ* *lyȝ* *myȝ*), *proude* pride.

L; as *φάλλω* fallo fail.

Diphthong IE final from

-ico Latin; as *magnifico* magnifie.

Syllabical Endings.

-ing in Participles (p. 71.); as *be* being, *love* loveing (for it is also spelt thus, when the verb ends in -e quiescent), *read* reading. In Nouns, as *morn* morning, *even* evening. In Saxon Patronymicks; as

Godpoling the son of Godulf. The English imitate this. Patronymick form in some words; as *world* *worldling* or *a son of the world*, an Hebraism (p. 212.), as in Greek *οἱ υἱοὶ τοῦ αἰῶνος* *τῆς τῆς τοῦ αἰῶνος* *the children of this world*, Luke 16. 8. Diminutive, as *nest* *nestling*, *suck* *suckling*, *hire* *hireling*, *lytel* *lytel-ling*.

-ioner; as *parish* *parishioner*.

-ise for the Latin -eo; as *exerceo* *i* *exercese*.

-ize Imitative (from the Latin -isso, as *patriſſo* *i* *imitate my father*); as *critick* *criticize*, *patron* *patronize*, *solemn* *solemnize*.

-ish in Nominals with a diminutive sense or otherwise; as *child* *childish*, *slave* *slavish*, *ague* *aguish*, *beaten* *beatenish* (p. 45.) *ape* *apisb*. Nationals; as *Jewish*, *British*, *Danish*; thus the Saxon in -ic, as *Engleic*.

Verbs from the Latin endings -o, -co, -eo, -io; as *relinquo* *relinquish*, *publico* *publish*, *languo* *languish*, *finio* *finish*. So from the French -ir; as *fournir* *to furnish*.

-ist; as *art* *artist*, *lingua* *linguist*, *flos* *floris* *flower* *florist*; from the Latin -ista, as *epigramma* *epigrammatista*, *epigram* *epigrammatist* or *maker of epigrams*.

-ister; as *choir* *chorister*.

-ism from the Latin -ismus; as *Christian* *Christianism*, *Pagan* *Paganism*.

O.

Elleipsis.

Syncope; as *ἀπόστολος* *apostolus* *apostle*, *παράβολον* *parabola* *parable*, *γόνυ* *genu* *knee*; *corona* *crown*; Fr. *bouclier* *buckler*, (*bursa*) *bourse* *burser*, *coutume* *custom*, *bouton* *button*, *coutelier* *curler*, *mouſtard* *muſtard*, *tourner* (*τόρνον* *torno*) *turn*, *jouſter* *juſts*, *fouiller* *sulky*; *houſwife* *buſwife*, *ſhoot* *shot* (p. 86.), *moon* *month*.

Apocope; as *conſulto* *conſult*.

Pleonasmus.

Proſtheſis; as *uncia* *ounce* (*ὑγία ὕνικα*).

Epen.

The English Grammar.

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Epenthesis ; as *μῦς* *myr* mouse, *σχολή* school ; *coquus* cook, *anxius* anxious, *abundo* abound, *confundo* confound (but *refundo* refund), *honor* honour, *arbor* (tree) arbour, *double* duplus, *dubito* doubt ; *punctus* wound, *span* droan, *boc* book, *hur* house.

Enallage.

Metathesis ; as *ὄφρυς* brow.

Antithesis. O for

A ; as *mater* mother, *frater* brother, *nasus* nose ; Fr. *casaque* cassock ; *fram* from, *amang* among, *mape* more, *rapel* soul.

E ; as *εἰς* other, *ρῆλιν* resina rosin, *δελφίν* delpbinus Fr. *dauphin* dolphin, *vermis* worm, *get* got, p. 86.

I ; as *sing* song ; *abide* abode, p. 85. Fr. *basin* basin ; *choisir* choose.

U ; as *unus* one, *communis* common (but the Verb *to commune*) ; *clugga* clock ; Fr. *uide* void.

Y ; as *hynet* hornet, *rymer* foremost (where also o for e).

AI ; as *χαμαίμηλον* camomil.

AU ; as *plaudo* explode (p. 85.), *restauro* restore, *aurum* or.

EA ; as *tread* trod, *cleave* clove, p. 86, 88.

EE ; as *seer* sod, p. 88.

Diphthongs.

OI for

AU ; as *claustrum* cloister ; or o for e from *κλειθεῖν*.

U ; as *punctum* point.

OO for

A ; as *behalf* behoof, *stand* stood (n being cast away), *take* took, p. 86, 85.

EE ; as *feed* food.

E ; as *me* de smooth.

H ; as *μήνη* moon.

Y ; as *θύρα* door.

S

OU

OU for

EE; as *beseech besought*, *seek sought*, p. 88.A; as *ahc ought*, p. 125. *can could*, p. 87. *shall should*.I; as *Siγw touch*, p. 17. *find found*, p. 86. *will would*, p. 87. *bring brought*, p. 88.UY; as *buy bought*, p. 88.

Syllabical Ending.

-ous -eous; as *cover coverous*, *right righteous*, *beauty beauteous*.

U.

Elleipsis.

Syncope; as *corpus corps*, *musculus muscle* (where *c* is silent), *ambulo amble*, *secula sickle*, *receptaculum receptacle*, *aula hall*; *alarum alarm*; Fr. *couverir cover*, *douzaine dozen*.

Pleonasmus.

Epenthesis; as *mons mount*, *angor anguish*, *debauchor* Fr. *debauche debauché*; *comes count*; *bora hour*.

Enallage.

Metathesis; as *computo count*. κούκου *cuckoo*.

Antithesis. U for

A; as *bang bung*, p. 86.E; as τερεβινθ *turpentine*.H; as δόσημα *impostume*, p. 253. 116.I; as *fling flung*, p. 86. *bind bundle*.O; as *cortina curtain*.Y; as ὑπερμετ *utmost*.OO; as *moon munday*.

Syllabical Ending.

-ure; as *please pleasure*, *furnish Fr. furniture furni-
ture* (*sh* being cut off). In imitation of the Latin -ura;
as *agricultura agriculture*.

W for

W for

U ; as *fluo flow* by Metathesis.

Y ; as *dew dew*.

X or rather for the Saxon *Γ* ; as *lex laga law*.

Y.

Elleipsis.

Aphæresis ; as *ὕδρω bydropical dropsy*.

Enallage.

Antithesis. Y for

U ; as *destruo destroy* by Metathesis.

G ; as *lex legis loyal* (Fr. and Engl.), *λαγών Fr. longes loyns*, also *loins*. *δᾶς day*.

I in words, which have lost their Latin ending *-us*, *-a*, *-um*, or Greek *-ς* ; as *necessarius necessary*, *gloria glory*, *mysterium mystery*, *ὑπόκρισις hypocrisis hypocrisy*.

Syllabical Endings.

In English words, Nouns or Adverbs ; as *blood bloody*, *heart hearty*, *bumble humbly*, *miserable miserably*.

In Words derived from Latin : *-y* for *-a*, *-as*, *-or* in Nouns ; *-ico*, *-eo* in Verbs : as *usura usury*, *libertas liberty*, *furor fury* ; *applico apply*, *suppleo supply*.

CONSONANTS.

B.

Elleipsis.

Syncope ; as *lammas*, i. e. *mas for the lambs*. In the compounding Preposition *ob-*, p. 115.

Pleonasmus.

Prosthesis ; as *ρήγνυμι frango break*.

This Prosthethick *β* is much used before *ε* by the Æolick Dialect among the Greeks. But of the Parallel between the Greek and La-

S

tin

tin and English a treatise by it self will come hereafter at the end of the Greek Grammar.

Epenthesis ; especially after *m*, before *l*, or between *m* and *l* : as *numerus number*, *camera chamber*, *memini remember*, *cucumer cucumber* ; καλως *cable* ; *humilis humble*, *tremulus tremble*, *diffimulo dissemble*. In the compounding Particles *am*-, p. 107. *com*-, p. 116. *emb* is used separately in Saxon.

Paragoge ; as κλίμαξ *climb*, *como comb* (but this *b* for *p* is borrowed from the perfect *compfi*) ; *puma rumb*.

Enallage.

Antithesis. B for

M ; as *marmor marble* (where also *l* for *r*).

P ; as *pila ball*, *duplus double* (p. 9. l. 20.), ἐπισκοπῶ *bisnop*.

Φ, F ; as Φαλός *bald*, Φέρω *bear* ; *frater brother*.

C.

Elleipsis.

Syncope ; as *pica pie*, *securus Fr. seur sure*, *decreasco decrease*, *Fr. esclave slave*.

Pleonasmus.

Prosthesis ; as *repo creep*.

Epenthesis ; as *die dice*, p. 56.

Enallage.

Metathesis ; as *vox vocis voice*.

Antithesis. C for

B in the compounding Prepositions *ob-sub*-, p. 115.

Γ ; as γέρων *crane*, διγῶ *reuch* (the Aspiration being moved from the first syllable to the last, p. 17.).

D in the compounding Preposition *ad*-, p. 115.

K ; as καλέω *call*.

QU ; as *quietus coy*, *quinque Fr. cinque*.

S ; as *defensio defence*, *mouse mice*, p. 56. choose choice.

TI

TI before a vowel; as *patientia* patience, *pretium* price.

T before i and another vowel; as *pretiosus* precious.

Syllabical Ending.

-ce, as *joy rejoice*.

-cy signifies an office, in Latin -*tia* -*tus*; as *Abbot* *Abbatia* *Abbacy*, *Magistrat* *Magistratus* *Magistracy*, *Episcopus* *Episcopatus* *Episcopacy*.

CH for

G; as *Pergamena* (from the city *Pergamus*) *parchment*.

C, K, as *κίβη* *cista* *chest*, *κεφαλή* *caput* *chief*, *κυριακή* *church*; *seek beseech*.

X; as *χαίρω* *cheer*, *ἀρχή* *arch*-*ἀρχάγγελος* *archangel*, p. 16.

SCH French; as *empesche* *impeach*.

X is omitted by Syncope; as *δραχμή* *dram*.

CK for

Γ; as *μέγαλ* *mickle*.

ΓΓ; as *κλῦζα* *clock*.

K; as *μωκάομαι* *mock*.

KK; as *σάκκος* *sack*.

X; as *λείχω* *lick*.

D.

Elleipsis.

Syncope; as *crudelis* *cruel*, *traditor* *traitor*, *desidero* *desire*, *obedio* *obey*, *præda* *prey*, *fidelitas* *fealty*, *video* *view*. In the compounding Preposition *ad*-, p. 115. *γοδῆρ* *gospel*.

Apocope; as *scando* *scan*.

Pleonasmus.

Epenthesis; as between *n* and *r*, e. g. *genus generis* *gender*, *cineres* (*ashes*) *Fr. cendres* *cinders*; *tener* *tendre* *tender*. before *g*, e. g. *Fr. bonger* *budge*.

Paragoge; as *sonus* Fr. *son* *sound*, *binus* *bind*, *Φαλός* *bald*, *lænan* *lend*, *shall* *should*, *will* *would*, *can* *could*. In Participles; as *love* *loved*, *die* *dead*, p. 71, 88.

Enallage.

Metathesis; as *gradus* Fr. *degré* *degree*.

Enallage. D for

B; as *barba* *beard*.

K; as *make* *made*, p. 86. unless it be contracted from *maked* *k* being taken out.

T; as *τρυῖ* *dregs*, *trabo* *draw*, *metallum* *medal*, *subitaneus* *sudden*, *mens* *mentis* *mind*. *ἄρτερ* *adder*, *χάρτες* Fr. *cartes* *cards*.

Θ; as *θύρα* *door*; *θυγάτηρ* *daughter*, the aspiration being moved from the beginning to the middle.

TH; as *murther* *murder*, p. 208. l. 9.

DG for

C; as *locus* Fr. *loge* *lodge*.

Ξ, X; as *πέδιξ* *perdix* *partridge*; where also *z* for *d*, and *r* inserted.

I French; as *goujon* (for the Greek *κόβιος* *gobius*) *gudgeon*.

Syllabical Endings.

-dom, which signifies chiefly some Office or Quality; as *king* *kingdom* *cynbome*, *wise* *wisdom* *pybom*; *christian* *christendom*.

-der; as *remain* *remainder* (from the old Fr. *remaindre*) or *remnant* (sync. for *remainant*).

-dred; as *kin* *kindred*, spelt also *kinred*.

F.

Elleipsis.

Aphæresis; as *frānum* Fr. *frain* *rains*.

Syncope; as *hafuc* *hawk*.

Pleonasmus.

Prosthesis; as *lagena* *flagon*.

Enallage.

Enallage.

Antithesis. F for

B in the compounding Prepositions *ob- sub-*, p. 115.

B, P, Π; as ἀπὸ *ab* or *of*, *pro* *pro* *for*, πῶς *far*, πατήρ *father*, πῦρ *fire*. Fr. *escharpe* *scarf*.

D in the compounding Preposition *ad-*, p. 115.

V; as *brevis* *brief*, *salvo* *salvus* *save* *safe*, *bos* *bovis* *beef*; *cleave* *cleft*, p. 88. *give* *gift*.

FF for

B; as *bubalus* *buffle*.

Φ; as κόφινος *cophinus* *coffin*.

Syllabical Ending.

-ful; as *mercy* *merciful* (changing *y* into *i*, when it leaves off to be final), i. e. *full of mercy*; for Adjectives as well as Substantives put their Genitive before them, omitting the sign, p. 143, 177.

G.

Elleipsis.

Aphæresis; as ἴφ *if*, ἕμανς *among*, γλυκυρίζα *licorish*.

Syncope; as *fragilis* *frail*, γίγας *giant*, *plantago* *plantagin* *plantain*, *regula* *rule*, *jungo* *join*, *constringo* *constrain*, *denego* *deny*; *pagus* (*country-town*) Fr. *compagnon* *companion*, where the *i* (as before in *join*) seems to supply the defect of *g*. In φλέγμα *phlegm*, *g* is silent. *πνίγδαξ* *friday*, *πνίγδαξ* *snail*.

Apocope; as *huniς* *boney*.

Pleonasmus.

Epenthesis; as *extraneus* Fr. *estrange* *strange*; *douairiere* (*dotaria*) *dowager*; often before *b*, as *peoh* *rough*, *hlihan* *laugh*, *eahcta* (*octo*) *eight*.

Enallage.

Metathesis; as *zenoh enough*, *neah-gebura neigb-
bour*.

Antithesis. G for

B; as *rabies rage*. In the compounding Preposi-
tion *fab*; p. 115.

C; as *ficus fig* (p. 9.), *acer eager*, *judex judicis*
judge, *leuca league*; *lepeymelapwing*. *reach* (reached)
taught, *beseech besought*, p. 88.

D in the compounding Preposition *ad*; p. 115.

J consonant; as Fr. *jartiere garter*.

K; as *δράκων draco dragon*, *clerk* (κλῆρικός *clericus*)
clergy; *rank range*.

Q; as *aquila aigle eagle*; *colloquor collogue* (p. 9.),
or else the Latin *qu* is for the Greek γ, *loquor i speak*
from λῶγος.

V; as *cavea cage*, *diluvium deluge*, *serviens sergeant*.

X; as *ἀχάρνς agate*.

Z; as *ζῆγγλες ginger*.

GH for

C; as *nox noctis night*, *lux lucis light*, *rectus right*
(from *rego*), *delecto delight*.

K; as *seek* (*seeked*) *sought*, p. 88.

GH is put in by Epenthesis; as Fr. *haut haughty*,
where *gh* is taken from *high*.

GHT

Ends some Nominals; as *fly flight*, *see sight*.

H the harsh Spirit, p. 15.

Elleipsis (p. 18. l. 1.).

Aphæresis; as *hýt it*, *habilis able*, p. 18. l. 2.

Syncope; as *λαγιάς sciatica*, p. 18. l. 2. *θησαυρός*
thesaurus treasure; Fr. *eschaffaut* (or *eschaffault*) *scaf-
fold*.

Apocope; as *πῆρπε theft*.

Pleonasmus.

Pleonasmus.

Prosthesis; as ἡμιμίτης hermit, ὀλολύζω ululo bowl, ἔλπις (hope, whence with the sense a little altered) help; αὐλα ball, owl bowlet. Ἔθνη (nation) heathen: thence ἐθνικός ethnick heathenish. Thus Derivatives may be Dicatalects, of two; or Tricatalects, of three endings, according to their Original, p. 247. l. 24, 29.

Epenthesis; as κύλιξ calix chalice, πατήρ pater father, carmen (verse) charm, nepos nephew, castigo chastise, caro carnis (flesh) charnel-house, caput Fr. chapitre chapter, τρεῖς tres three, τῦ thou.

Paragoge; as arcus arch, Fr. banc Sax. benc bench. Enallage.

Metathesis; as before the Saxon p, e. g. hƿæte wheat, hƿý why, hƿær where.

Antithesis. H for

K, C; as κέρας cornu horn, καρδία cor heart; ροπέλ shovel, ἡσκόπ (ἐπίσκοπος) bishop, φερεσ fresh, Engleisc English, p. 254. l. 15.

Syllabical Endings.

-bold; as hause houshold, thresh threshold (one of the concurring b's being taken away for Euphony).

-head and -hood, which signify the state, condition or nature; as maiden maidenhead mæden-hæd, child childhood, knight knighthood, brother brotherhood, false falsehood; God Godhead, man manhood. These answer to the end -ity for the Latin -itas, Divinitas Divinity, humanitas humanity.

J for

Γ; as γαγάτης gagates jet.

GU or W; as Fr. guerre war jar.

Z; as ζήλος zelus zealous zelotypus Fr. jalous jealous.

K.

Syncope; as δέκα (ten decem) δεκανός decanus dean.

S 4

Pleo-

Pleonasmus.

Prosthesis; as *nodus knor*, or from *knit*, which is from *necto*, *c* being transposed by Metathesis.

Paragoge; as *biſceop-ric biſhoprick*.

Enallage.

Antithesis. K for

C; as *arca ark*; *næcōð naked*, *cýng king*, *cniht knight*.

Γ, G; as *γόνυ knee*, *γνῶ know*, *gnavus knave*, p. 8, 9. *jugum yoke*.

QU; as *coquus cook*; Fr. *quay*, *key* for *ships*.

X; as *dux* Fr. *duc duke*. Or else the *k* is for *c*, one of the two consonants, of which *x* is made.

CH from the Greek X; as *Χρῖστος* *Christophorus Christopher* (whence the Nick-name) *Kit* (p. 46.).

Syllabical Ending.

-*kin* Diminutive, p. 45.

L.

Elleipsis.

Aphæresis; as *λαζούρι* *azur*; Fr. *lingot ingot*.

Syncope; as *κλεις key*, *salvo save*, *salvator saviour*, *castellum castle*.

Pleonasmus.

Epenthesis; as *ἄξων axis axletree*.

Paragoge; as *γόνυ knee* Fr. *genouil* (Lat. *geniculum*) *kneel*.

Enallage.

Metathesis; as *ἀμυγδαλὴ amygdala almond* (p. 8), *folium leaf*, *spolium spoil*.

Antithesis. L for

D in the compounding Preposition *ad-*, p. 115.

R ; as *peregrinus* pilgrim, *purpura* purple, *marmor* marble, *turtur* turtle or by contraction from Fr. *tourterelle*. In the Nick-names *Mary Mol*, *Sarab Sal*. In the compounding Preposition *inter-*, p. 115.

N in the vulgar pronunciation of *chimney* as *chimley*. In the compounding Preposition *in-*, p. 115.

U French ; as *royauté* royalty, *communauté* commonalty (or else *l* is omitted in the modern French spelling, *royaulté* *royauté* ; and *i* is left out of the Latin *regalitas*, as *Principalitas* Fr. *Principalité* or *Principauté* *Principality*), *veau* (*vitulus*) veal, *nouveau* *novel* (*novellus*), *maquereau* mackerel. And in French the end *-l*, for *-au*, is used before a vowel ; as *un beau garçon*, *un bel enfant*, *un bel homme*.

Syllabical Endings.

-ledge ; as *know knowledge*.

-lock Diminutive ; as *bil billock*, *bul bullock* ; but, if they must of necessity be spelt by *ll*, the ending is only *-ock*.

-ling ; as *under underling*, *strip stripling*, *found foundling*, *fond fondling*, see before, p. 254. l. 1.

-less Negative ; as *father fatherless*. Thus in the Saxon *peccce-lear* *careless*.

-ly Adjectives or Adverbs ; as *heaven heavenly*, *God Godly* *Godlily* (or *Godly*, Tit. 2. 12. see p. 207. l. 24.), *year yearly*, *heartly heartily*. Thus the Saxon Adverbs in *-lice* as *rihtlice* *rightly*.

-like ; as *God Godlike*, *cild-lic* *child-like*.

M

Elleipsis.

Syncope ; as *flamma flame*.

Pleonaf-

Pleonasmus.

Epenthesis ; as *impostume*, see before p. 255. l. 16.

Paragoge ; in the Oblique Case of the Relative and Pronoun, *who whom, he him*.

Enallage.

Antithesis. M for

B ; as *submoneo summon*.

N ; as *amita aunt*. Also in the compounding Preposition *in-*, p. 115.

Syllabical Ending.

-ment ; as *abate abatement*, in imitation of the Latin -mentum ; as *arguo argumentum argue argument*.

N.

Elleipsis.

Syncope ; *conventum covenant, conventus covenant, ulna eln ell, mensura measure, insula isle, pagina page, canna cane*, Fr. *convoyer covet* ; *bring brought*. *tra-* for *trans-*, *i-* for *in-*, p. 115.

Apocope ; as *vū now, non no*.

Pleonasmus.

Prosthesis ; *n* negative, as *will, nil, one none*, p. 109.

Epenthesis ; as *laterna lantern, message messenger, fames famine*.

Paragoge ; as *stear stern*. In the Participle, as *know known, throw thrown, tore torn*, p. 87. *slay slain*.

Enallage.

Antithesis. N for

Γ ; as *λόγχη lancea lance*, p. 10. l. 20.

D in the compounding Preposition *ad-*, p. 115.

M ; as *comes comitis count, computo i count*.

Syllabical Ending.

-ness; as *great greatness*. *gelicnerre likeness*.

P.

Elleipsis; as *princeps prince*, *hospes hospitis host*. *pauper*
Fr. *pauvre* poor, *uppan upon*.

Enallage.

Metathesis; as *pæpɹ wasp*.

Antithesis. P for

B; as *τερεβινθ* *turpentine*, *βύρα* Fr. *bourse purse*,
labium lip. In the compounding Prepositions ob- sub-,
and for D in ad-, p. 115.

M; as in Nick-names *Mary Pal*, *Margaret Peg*.

QU for

K; as *κυάγχι* *quinsy* or *κυάγχι* *quinancy* (for it
is spelt both ways), *χισερς* *sciurus squirrel*.

C; as *scutum escuyer esquire*, *vinco vanquish* (p. 9.
1. 21.).

R.

Elleipsis; as *more moe* (p. 206.) or *mo* Sax. *ma*
(Skinner's Etym.).

Pleonasmus.

Epenthesis; as *thesaurus treasure*, *perdix partridge*,
child children, p. 56.

Paragoge; as *γράμμα* *grammar*.

Enallage.

Metathesis; as *νέθε* *neither*, *δερφῆ* *roof*, *ἐργον* *earn*,
frumentum furmety, *pro for*; *ρόπτ* *frost*, *δύφ*
tbrough.

Anti-

Antithesis. R for

N ; as *ordo ordinis order*, or else *o* is made *e* (as p. 25 l. 12.) and *r* added. In the compounding Preposition *in-* and for D in *ad-*, p. 115.

Syllabical

Prosthesis *re-*, see p. 108. It encreases ; as *noun renoun, resent*.

Paragoge ; *-ry*, as *slave slavery, husband husbandry*. *-rick*, signifying some office or dominion ; as *bishop bishoprick* *byrceop-pic*.

S.

Elleipsis.

Aphæresis ; as *Σμαράγδος smaragdus* Fr. *emeraude emerald, sordes ordure*.

Syncope ; as *invidiosus invidious*.

Pleonasmus.

Prosthesis ; as *quadratus* Fr. *quarré square, calidus scald*.

Paragoge ; In the Plural of Nouns (p. 40); borrowed from the Greek and Latin Imparisyllable Declensions, by taking away *e* ; as *νύξ νύκτες nox noctes night nights* ; or keeping the original *e* either silent, as *ἥρως ἥρωες heros heroes hero heroes* ; or pronounced, as *crux cruces cross crosses*. The Saxons add *-ar* in the Nominative plural of their first Declension ; as *ꝛmīð smitb ꝛmīðar smitbs* ; and *es* in the Genitive singular *ꝛmīðes*, whence the English Genitive *-s* (p. 28,) as *a smitb's forge*.

Enallage.

Antithesis. S for

B in the compounding Preposition *sub-*, p. 115.

C ; as *placeo please, despicio despise*.

D in the compounding Preposition *ad-*, p. 115.

K ; as *ξύς* Fr. *syre fir*.

T ; as *ratio* Fr. *raison reason, comparatio comparison, oratio* Fr. *oraison orison*.

TH

TH in the third singular of Verbs (p. 69. l. 8.); and in some Compound Nouns Proper; as *Sussex Southsaxony*; these change not only *th* before *s* into *s*, but also before *f* into *f*, as *Suffolk*; or lose *th* quite, as *Norfolk*.

X; as *extraneus* Fr. *estrange* *strange*; or else *x*, which is equivalent to *cs* or *gs* (p. 9.), is divided into *g* and *s* by Tmesis and Metathesis.

Z; as *μύζω* *i muse*.

SS for

CT; as *lectio* Fr. *leçon* *lesson*.

SC; as *muscus* *moss*.

G; as *distingo* *distress*, *n* being taken away; or for *æ* from the Participle *districtus*.

X; as *crux crucis* *cross*. Thus the Italians *Alexander Alessandro*.

SH for

C; as *curtus* *short*, *factio* (the sense being changed) Fr. *façon* *fashion*.

Z; as *κλάζω* *clash*, *γλυκυρίζα* *licorish*.

K; as *παροικία* Fr. *paroisse* *parish*.

SC; as *scapula* (a word in *Celsus*) *shoulder*.

SS; as Fr. *caisse* *cash* from the Latin *capsa*.

X; as *fixa* *fish*. Z; as *ῥάδιξ* *radish*.

SK for

X, i. e. CS by Metathesis; as *axian* *ask*.

So-

For *se-*; as *to sojourn* from Fr. *sejourner*.

Endings of Words.

-*se*; as the Genitive of the Relative *who whose* (p. 33.). In Verbs; as *clean cleanse*, p. 87. l. 3.

For -*sco*; as *recognosco* *i recognise*, thence *cognizance* Fr. *cognoissance*. For -*go*; *castigo* *chastise*.

-*st*; as *among amongst*, *while whilst*, *mid midst*; The second singular of Verbs (p. 69. l. 3.), as *λυπετο* -*ert* -*rrt* *lovest* or *lov'st* by contraction.

-*ster*; as *spin spinster*.

-*som* or *sum*; as *whole wholesom*, *lang langrum*.

-*ship*.

-ship, signifying some office or dignity; as *fellow fellowship*, *steward stewardship*; *people* & *type worship* or *dignity*. The Latins end it in *-atus*; as *Apostolus Apostolatus* *Apostle Apostolate* or *Apostleship*.

T.

Elleipsis.

Syncope; as *rotundus* round, *nutrire* Fr. *nourir* to nourish, *gluten* glue, *septem* seven; *latest* last, p. 55.

Apocope; as *decretum* Fr. *decret* decree.

Pleonasmus.

Epenthesis; as *butyrum* butter, Fr. *mouton* mutton.

Paragoge; as *sal* salt; *complain* complaint, *give* gift, *high* height; *betwix* betwixt. In the second singular; as *thou art* *capit.* shall shalt, will wilt, p. 69. l. 4.

Enallage.

Antithesis. T for

C before T; as *lactuca* lettuce.

D; as *duo* two (p. 9. l. 22.) *sedeo* water, *sedeo* sit, *edo* eat; *spend* spent, p. 9. l. 22. p. 86. l. 14. In the compounding Preposition *ad*, p. 115.

S; as *phasianus* pheasant.

X; as *nux* nut.

TH for

D; as *fides* faith, *herber* herb. D before (p. 208. l. 9.) for *th*; and the Saxon Figure for *th* is *Ð* & like a common D & with a small line cross; which is to be pronounced like *th* in *thing*; the other *þ* like *th* in *that*. Some likeness is to be observed between these and the Greek *Θ θ* S.

TCH for

CH Fr. as *achever* atchieve, *depecher* dispatch.

SS Fr. as *escuillon* scutcheon; the *t* is borrowed from the Latin *scutum*.

TT

TT for

Z; as *μύζω* *musso* *mutio* *mutter*.

Ending of Words.

-*th* in Nominals; as *long length*, *strong strength*, *dry drougth* or *drought*, *deep depth*, *dear dearth*. In Verbs; as *steal stealth*, *die death*. Thus in Saxon *þieppe theft* (p. 262. l. ult.) *mýppe mirth*, *ēa eorð earth*.

In Numeral Ordinals; *four fourth*, *five fifth*, *ten tenth* (whence *tithe*, *n* being taken away): some of which may be derived from *t* of the Latin termination -*tus* by the addition of *b*; as *quartus fourth*. *Eight* only takes *b*, *eighth*. *Three* takes a *d* *third* for *t* from *tertius*. The Saxon uses *ð* or *τ*, or *ð*, or *þ*, as *þriðða*, *fiſta*, *peorða*, *eahteorða*.

In the third singular of Verbs (p. 69. l. 8.), as *lupað eð pð*. *loveth lov'th*; which is the Latin ending -*t* asperated. This Latin Termination is sometimes for Euphony kept in the Saxon; as *apirt shall rise*.

-*ter*; as *laugb laughter*, *slay slaughter*.

V for

B; as *διδῶν* *diabolus* Fr. *diable* *devil*, *febris* Fr. *fièvre* *fever*, *probo* *prove*, *rabies* *ravis* *rave*, *taverna* Fr. *tavern*, *ebur* *ivory*.

F; as *calf calves* (p. 52. l. 22.), *lupian love*, *hpaþen raven*.

Φ; as *Φιάλη* *phiale* *viol*, *γρεφω* *i grave*.

Γ, P; as *ὑπερ* *super* *open over*, *rapio* *ravish*, *sapor* *savour*, *lepus leporis* Fr. *lievre* *leveret* (p. 45. l. ult.); *praepositus* Fr. *prevost* *provost*, *recipio* *receive*, *cooperio* *cover*.

U is pronounced like V, in the French word *lieutenant*.

W for

G Fr. as *gages* *wages*, *gageure* *wager*, *guerre* *warr*, *guard* *ward*.

QU; as *quando* *when*: but the Saxon puts the *h* before the *p*; as *hþanne*, *hþý why*, *hþiden* *whither* *Qui* *who* *which* *hþilc*; and thus for *lc* of the Saxons the English use -*ch*, as *ælc* *each*. V;

V; as *vinum* wine, *ventus* wind, *vastus* wast, *vellus* wool; *volo* will. *vicius* -wich, as *Ipswich*.

T; as *ῥῶμα* water.

X.

Is by Tmesis cut into the two letters, which express its power, *cs*; as *example* (p. 250. l. 24) *ecsample*, by Aphæresis *sample*, and by Enallage of *n* for *c*, *ensample*.

Y for

G; as *γεογυῶ* youth, *begeonō* beyond.

H; as *hesternus* yesterday.

J; as *jugum* yoke.

X; as *χαῖνω* yawn.

Syllabical Ending.

-yer; as *law lawyer*: but some among the Scotch pronounce it *law-wer*, as if it were in Saxon *lagwep*. Gramm. Anglo-S. p. 14. l. 10.

Z for

C; as *lacerta* lizard.



Here is an end of my intended Discourse concerning the Art of Grammar, as it is applied to the English Tongue. And so having laid the Foundation of that most necessary Art in that Language, i design (with the help of God) very speedily to proceed to the Latin and Greek, the Institution of which shall also be delivered in English: where the young Learner (i hope, for his comfort) will be convinced, that the main business is already dispatched, and what remains is little else besides Idioms and Proprieties; since most of the General Rules and Technical Terms having been exemplified in his Mother-Tongue, nothing shall be repeated, which needs not; but only such Particulars, wherein consists the Difference of those two Languages from what has before been taught in the English.

THE END.

page 8.

Zad more commonly call'd izzard,
that is, s, durum, s, hard.

p. 75. Shall seems to be imperative or
to have the nature of a command sometimes.
as in moral precepts, positive & negative
Thou shalt not steal. Thou shalt
rebuke thy neighbour & shalt not —
97. not properly, but by an ellipsis.

